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MEMOIR OF THE REV. H. BURTON,
 ONE OF THE EARLIEST INDEPENDENTS,
 CHIEFLY ABRIDGED
 FROM A NARRATIVE OF HIS LIFE,
 WRITTEN BY HIMSELF.

Mr. HENRY BURTON was born in the year 1578, at Birdsall, an obscure village in the East Riding of Yorkshire, where, as he observes, there never had been a preaching minister time out of mind. His parents, however, were piously inclined, and were accustomed to correct their numerous children, if they were known to be guilty of swearing, of lying, or of neglecting the church. Henry, in particular, was kept at school, and by way of encouragement his mother promised to give him a New Testament, when he should be able to read it, which she kept locked up, and which had been his maternal grandfather's, in the days of Queen Mary. Having become proprietor of this book, he used to read two or three chapters every evening. In process of time he was sent to the University of Cambridge, and placed in St. John's College, where he afterwards took the degree of Master of Arts. During this period it was his happiness to be a constant hearer of Mr. Chatterton, and Mr. Perkins, on the Lord's Day; and he remarks, that from his first entrance into the College, it pleased God so to open his eyes by their ministry, that he could perceive the difference between their sound preaching, and the University sermons in general, which, to use his own words, "savoured more of human wit

CONG. MAG. No. 32.

than of God's word. Hence," says he, "I have cause to admire and adore the goodness of God, who thus brought me out of darkness into his marvellous light." Upon leaving the University he was some time engaged in the house of a nobleman, in the capacity of tutor to his two sons, where he met with a religious matron, who took particular notice of him, and with whom he had frequent conversations upon religious subjects.

After continuing some time in this situation, he was recommended, by the nobleman alluded to above, to Prince Henry, whom he served as sole officer in his closet, during the life of his Royal Highness. This situation affording him considerable time for study, he composed a treatise, in Latin, on Antichrist, which he presented to the Prince, in manuscript, by whom it was graciously accepted, and placed in the Royal library at St. James's. After the death of Prince Henry, he continued in the same office, under his brother Charles, until God was pleased to lead his thoughts to the important work of the Christian ministry. He was then above thirty years old; "but," according to his own remark, "he had not sufficiently learnt to weigh that text of the Apostle, *'And who is sufficient for these things?'*" or the right way of a minister's external call. About this time he wrote his treatise called "*A Censure of Simony,*" and likewise another, entitled—"*Truth's Triumph over Trent,*" "wherein," to use his own lan-

3 F

guage, he “ unfolded the mystery of iniquity packed up in the sixth session of that Council, encountering therein those two champions of the Council, Andreas Vega, and Dominicus Soto.” These works, with some difficulty, he got licensed by Archbishop Abbot’s Chaplain. About this time a Jesuit dedicated a book to both the Universities, entitled, “ *The Converted Jew.*” To this Mr. Burton wrote a reply, which the Archbishop’s Chaplain refused to license; first, because in that work the author had refuted the Arminian heresy; and, secondly, because he had endeavoured to prove the Pope to be Antichrist, “ which two things began, in those days, to be *noli me tangere.*”*

King James being dead, and the subject of this Memoir having observed how much Neile and Laud were about his successor, Charles, thought himself bound, in conscience, in virtue of his office, to inform his Majesty how Popishly they were inclined, imagining that either the King was unacquainted with their dispositions, or that, upon reflection, he might be induced to consider the dangerous consequences of having persons of this description so near him. Accordingly he delivered to the King a letter, part of which his Majesty read in his presence; but upon observing its intention, he returned it, bidding the author discontinue his attendance in his office, until he should be sent for. Upon this, after serious consideration, having noticed how much the Court was leaning towards such men as Laud, and wishing to be more useful in the cause of religion, he sent in his resignation, having resided in the court nearly fourteen years. Hence the King was accustomed to say, that Burton had put *him* away; while the latter remarks, that he had abundant

reason to bless God, through the future portion of his life, that he was thus delivered from the temptations connected with a residence in the Court.

Having thus withdrawn from the high and dangerous station he had occupied, he devoted himself, zealously, to the ministry of the word. Besides his labours as a preacher, he replied to certain erroneous and heterodox books, published by the Prelates, and others of the same party. Among the works to which, at this period, he replied, was, Montague’s book, called “ *An Appeal to Cæsar,*” the first part of which maintained the Arminian heresy; and the second defended the grosser points of Popery. Burton’s answer to the first part was published, but his reply to the second was strangled in its birth, upon the breaking up of the Parliament. A second book, to which he replied about the same time, was “ *Cosen’s Private Devotions, or Hours of Prayer.*” A third was one written by Bishop Hall, in which he affirmed the church of Rome to be a true church. Burton’s reply was a treatise on the seven vials, and was answered by Mr. Cholmley, the Bishop’s Chaplain, and a Mr. Butterfield, another Minister.—To both these he wrote a rejoinder, and here the controversy ended. For thus writing against the church of Rome, as no true church, and for publishing without a license, when none was to be had, he was brought twice into the High Commission Court, where he must have been severely punished, had he not succeeded in procuring a prohibition. After this he was suspended from the exercise of his Ministry, by Bishop Laud, for preaching against bowing at the name of Jesus; but, upon his appealing to the Archbishop of Canterbury, he was suffered to resume his labours. He was soon, however, brought again

* Touch me not.

into the High Commission Court, in consequence of publishing a book, entitled, "*Israel's Fast*," though, after answering a few questions, he was dismissed.

About this time Pope Urban the VIIIth issued his Bull, exhorting the Catholics of England to be in readiness, whenever an occasion should present itself, for promoting the Catholic cause. This was to prepare them for that plot which was then in agitation. The Bull passed through the country without, apparently, exciting any alarm, till it came into the hands of Mr. Burton, whose reply to it gave offence to the Council Board. Thither he was summoned; when he arrived, he found six of the Council sitting, among whom were Neile and Laud. After a very severe examination, in which an attempt was made to make his reply a libel, he was once more liberated. Some time after this, when the Duke of Buckingham was at the Isle of Rhé, where the inhabitants of Rochelle, and the flower of the British army, were basely betrayed, he was again summoned before the Council Board, but was not examined. It appears, that a short time previous, in a sermon preached on the 5th of November, he had spoken of certain signs which might be expected to precede the ruin of a state; which, upon the return of the Duke, it was probably thought inexpedient to notice.

All these troubles, it is remarked by Burton himself, were but as the light skirmish before the main battle. Notwithstanding the persecution with which he met from the prelates, and their confederates, with Laud as their Captain, Mr. Burton was inspired with a most undaunted intrepidity, increasing as his opponents became more and more violent, in opposing and oppressing the Gospel, in the persons of its ministers, and in erecting and imposing the "rotten reliques of Rome," in all the high places

of the land. After having been repeatedly called before the High Commission Board, he was sent to the Fleet Prison. Upon his release, he preached upon the second chapter of the Epistle to the Colossians, opposing all will-worship, and human inventions in the service of God. He now began, in his practice as well as in his judgment, to fall off from the ceremonies; only waiting for an opportunity to oppose them with effect; or to discover more fully the hypocrisy of those, who, under plausible pretences, and pompous shows of piety, as if all they did was to maintain the Protestant religion, were introducing the harlot of Babylon, masked, indeed, at the first, but gradually showing her painted face in her superstitious garbs and ceremonies. "And," says he, "as they laboured to undermine and overthrow the true Protestant religion, and, instead thereof, to set up Popery; so they did no less seek to overthrow the civil-state, with the good laws thereof, and just liberties of the subject, and to introduce an arbitrary Government, otherwise called tyranny—of all which, I being not a little sensible, both as I was a poor servant of Christ, and therefore bound to vindicate his cause against antichristian men; and also as a freeborn subject of the kingdom, as one who ever prized the just liberties of my birth-right above this life itself; I thought, therefore, how I might best acquit my duty both to God, and to his church, and to my country, in defending the cause of both. To this purpose, on the 5th of November, 1636, I preached, according to my custom, two sermons, taking for my text Prov. xxiv. 21, 22. "*My son, fear thou the Lord, and the King, and meddle not with them that are given to change; for their calamity shall arise suddenly, and who knoweth the ruin of them both?*" Having preached these sermons,

I was not long after summoned by a pursuivant into the English Inquisition Court, the High Commission, from which I appealed to the King.* But feeling no confidence in this appeal, he shut himself up in his house, where he formed his two sermons, together with his appeal, into a book entitled, "*For God and the King*," which was printed, sheet by sheet, as he wrote it. During this time the pursuivants were incessantly watching for him, and searching the printing offices about London, with the view of preventing the publication of this work. On that very night in which he had received a few copies, having just concluded family worship, came the serjeant at arms, in the name of the Bishop of London, accompanied by the Sheriff of London, and several officers, with swords, and halberds, and axes, with which, after considerable labour, they succeeded in breaking open his door. Having thus gained admittance, they ransacked his study, carried away what books they pleased, and committed him to the care of a constable for the night. On the next day, towards evening, being the second of February, his persecutors got a warrant from the Council Board, and again committed him to the Fleet Prison, where he remained shut up from his wife and friends, for half a year. While in the Fleet, he was served with a writ, to answer in the Star Chamber to an information drawn up against him by the King's Attorney. Being a close prisoner, it was with much difficulty that he got his answer drawn up by counsel, and, by a special order of the Star Chamber, admitted there, upon oath, to be a true answer. Above a week after, he learned that the two Chief Justices, by appointment of the Court, had so far expunged his answer and defence, contained in 80 sheets, as to leave only the negative part, and that

too of their own patching together, occupying only about half a dozen lines. After this came the examiner, requiring a reply to certain interrogatories; and this was to be reckoned as part of his answer in Court. Burton, however, told him, that as his written answer had been expunged, and made no answer of his, he was not bound to reply to his interrogatories. Upon this he was brought into the Star Chamber to be censured. After judgment was pronounced,* which was that he should be deprived, degraded, stand in the pillory two hours, lose both his ears by the hangman, pay a fine of £5000. to the King, and be kept a perpetual close prisoner in the Castle of Lancaster, without pen, ink, or paper, he was brought back to the Fleet, June 14, 1637. Between this period and the end of the month, the time at which this severe sentence was to be put in force, his wife applied by petition to the King, earnestly entreating, that at least his punishment might be mitigated; but before the time arrived, the Attorney General pronounced the pleasure of his Majesty, that the sentence passed upon Burton, Prinne and Bastwick, should be executed to the uttermost. "So," as Burton remarks, "the execution proved to be as void of mercy, as the censure was of justice." The night before the infliction he spent in earnest prayer for Divine support. The next morning his wife was permitted to walk with him to the place where the sentence was to be executed. "While I stood in the pillory," says he, "I thought myself to be in heaven, and in a state of glory and triumph, if any such state can possibly be on earth. I found those words of Peter verified on me in the pillory: 'If ye

* A particular account of what passed on this occasion may be seen in his book, entitled, "*A New Discovery of Prelatical Tyranny*." Printed in 1641.

be reproached,' &c. 1 Peter iv. 14. For my rejoicing was so great all the while, without intermission, that I can no more express it, than Paul could his ravishment in the third heaven."

After the infliction of this portion of the iniquitous sentence, he was taken back to the Fleet, from whence, before his wounds were healed, he was removed to Lancaster. On the day appointed, the 28th of July, he set off on horseback from the Fleet through Smithfield, where, it was supposed, there were not less than 40,000 persons assembled to witness his departure. He rode to St. Alban's that day, accompanied by nearly 500 of his friends. A few miles from Daventry, he was met by "that holy and reverend father, Mr. John Dod," by whose company he was greatly refreshed, and who presented his fervent supplications for the prisoner and his wife, calling them his son and daughter. "At Coventry," says he, "two worthy and reverend brethren, Mr. Nalton and Mr. Hughes, with their wives, came also to salute me, and bid me farewell." They congratulated him and rejoiced together, on account of the support which was afforded him by a gracious God. He replied, "I have cause to bless God more for this suffering, than for all outward blessings in the world, and I account this to be one great part of my happiness, that I have now cast off that yoke of the prelates, under which I had so long groaned; but I promise you, it did cling and cleave so close to my neck, that I could not shift it off, but that it shaved off mine ears."

On the 3d of August he reached Lancaster, and on the 5th, being Monday, he was brought into the Castle, where the Under Sheriff received him.

After about three months confinement here, he understood from his two keepers that he was to be transferred to an island; but they

refused to mention the place, for they were instructed to conceal every thing from him. However, the time of his removal approached; but he was not informed of it till the evening immediately preceding. His wife, having received some intimation of what was about to take place, sent necessaries for his journey to Liverpool. On the first day of November, it being yet dark, he was brought out of the Castle, where the Sheriffs were attending with horses. As soon as he was out of the gate, he pulled off his hat, and solemnly thanked God. His children were there, he having, with much importunity, obtained leave to see them; but he was scarcely allowed to speak a word of comfort to them. This was the last time that he saw his daughter. Thus he left Lancaster, after a confinement of 13 weeks, and was removed from a prison, where it is probable he could not have survived the approaching winter. He lodged at Preston the first night, but he was not allowed even to see his wife. On the next evening he reached Liverpool, where, on the day following, attended by the Sheriff, the Mayor, and their officers, he was put on board ship, having just been allowed, in passing along the sands, to bid farewell to Mrs. Burton. At Liverpool, and not before, he learned, that his destination was the Castle of Guernsey. About an hour after he was first shut up in the cabin, the vessel being aground, he was allowed to come on deck, where he broke out in a transport of exultation, blessing God, and committing himself, his wife, and his children to the care of heaven. On the Lord's Day at night, being the 5th of November, while the vessel was still lying at anchor, near Liverpool, the wind being unfavourable, a terrible tempest arose, by which she was in imminent danger of being dashed to pieces. It

pleased God, however, to preserve her, though she had sprung a leak, which was troublesome throughout the remainder of the voyage, rendering it necessary that the pump should be plyed every half hour. The man appointed by the High Sheriff, to take the charge of Mr. Burton, was a person of his own name, but a most notorious villain. He obtained from Mrs. Burton all the money she could then raise, under a promise of carrying it to her husband, but which he never delivered. Having got within the bar at Dublin harbour, they remained there at anchor a whole month, during which time, this Burton was spending his prisoner's money in the city, not allowing him from it so much as a fresh joint of meat. But what was still worse, though the ship was hired for the king, for the sole purpose of transporting the prisoner, she was freighted with green, or undressed, hides, which produced such a deleterious stench, that he was nearly suffocated. Having arrived at Guernsey, the company lodged the first night in the town on the island. The next day, being Saturday, Mr. Burton was conveyed over that part of the sea which intervenes, to the castle, where he was received by Lieutenant Darrell, a worthy gentleman, a native of Kent. As there was no better accommodation, he was placed in a low chamber, the windows of which were so blocked up with boards, that he could look neither at the earth, nor the sea, and was many times glad to stand upon a form, for the purpose of sucking in a little fresh air, through a broken square in the upper part of one of the windows. He continued in this room sixteen weeks, after which time he was removed to a better situation, where he had the privilege of looking over the sea to the eastward. In about half a year more, through the favour of

the governor of the island and castle of Guernsey, he was advanced to the next chamber above, where he had one window to the south, and another to the east. Being thus comfortably accommodated, free from all annoyance, and having Bibles in Hebrew, Greek, Latin, French, &c. and also the ecclesiastical history in Greek, he employed himself in reading. It was his daily amusement to take his English Testament, and translate it into Greek, which he could do with great facility. In the convenience for study, which he now enjoyed, he acknowledged the special providence of God. He felt peculiarly thankful for his removal from Lancaster to Guernsey; for, at the former place, there was one Dr. Wildbore, a double-beneficed man, and *heir apparent* to a bishoprick, who kept a watchful eye over him, and without whose permission he was not allowed to have any book. But at the castle of Guernsey, though no person could be more strict in obeying his orders from Government than the Lieutenant was, in keeping from him pens, ink, and paper, he found means to supply himself with these. He was able to make ink for himself; he procured pens from a goose wing, which had been given him to sweep the dust from his windows; and a private friend, in Guernsey, supplied him with paper, notwithstanding the strict watch which was kept over him by his keeper. Upon hearing any person coming up stairs, if he was using these, he took care to have them instantly removed, so that they were never discovered. While confined at Guernsey, he wrote his Reply to the Relation, which, being finished, he sent to England by the friend alluded to above. Upon a second revisal, he wrote an appendix to the Reply, but this was never printed. Here he wrote also an answer to Dr. Hall's

"*Episcopacy by Divine Right*;" but neither was this printed, for it was with great difficulty that the Reply escaped the bishop's beagles, who made diligent search while it was in the press; but the same providence which preserved the work, entitled, "*For God and the King*," preserved this likewise, so that it was eventually published. While in prison, he wrote several other works, some of which found their way to the public, and some did not. It appears, from his own account, that he wrote with great facility, in consequence of which, this exercise was merely a recreation, not at all interfering with his regular course of reading.

During the time that he was at Guernsey, his wife was not permitted to visit him, being threatened with imprisonment if she attempted to do so.

In this part of his narrative, Mr. Burton dwells, at considerable length, upon the political and ecclesiastical circumstances of the times in which he lived, in which, certainly, he evidences no filial regard for the bishops, representing them as popishly inclined, and as fomenting, together with professed papists, the rebellion in Ireland. He then proceeds to mention the comfort which he derived from the perusal of the word of God, especially the Psalms, expressing resignation to the will of God, and the fullest confidence in his wisdom and kindness. "In a word," says he, "I did now and then, in my prison, exercise myself with preaching to myself, upon some text of Scripture, both for my present strengthening and comfort, and also to keep me from rust, in case it might please God to call me forth to preach again in the great congregation." He adverts also to the comfort and support which he derived, especially in his imprisonment, from the exercise of prayer. "This," says he, "never

failed me at any time. What blessings hath it obtained for me! What victories over strong temptations! How often thereby, has Satan been foiled and sin prevented! How have my spirits been supported in all my sufferings! My second help in my sufferings was the testimony of my conscience, which stood in these particulars: First, a belief that all my sins were forgiven, and washed away in the blood of Jesus Christ. Secondly, a knowledge that the cause for which I thus suffered, was a righteous and innocent cause, as being the cause of Christ, of his Gospel, of his Church, yea, of the whole land, my native country. Thirdly, the testimony of my conscience, that my continual opposition in the course of my ministry, both by preaching and writing, against the adversaries of the truth, was not out of vain glory, or affectation of singularity, or malice to any man's person, but merely out of the conscience of my duty, in zeal for "God's glory, and love to his truth." There are sundry ministers, yet living in London, who can witness, that I was not ambitious to show myself alone in the cause. Thus have I shown some special ground of such comforts, as I enjoyed in my prison and exile. These were my sweet associates, these the cordials and preservatives of my life and health."

We now proceed to the close of his narrative. On the 15th of November, 1640, being the Lord's Day, a vessel came from England to Guernsey, with an order from the House of Commons for his enlargement and return to England. The news filled the castle and the island with joy. On the Tuesday following, a like message reached Mr. Prinne, then confined in Jersey, who came to Guernsey on the Thursday, where they were both cordially received by some worthy ministers, especially by Mr. De la

March: Mr. Burton had friends also among the merchants in the town. On Saturday the 21st, about two o'clock in the afternoon, having taken their leave of their friends, and of the worthy Lieutenant, they set sail for England, and arrived at Dartmouth on the following evening. Before they had reached Bagshot, they were met by many kind friends from London, among whom were several of Mr. Burton's Friday-street parishioners; and, when they had got a little past Bagshot, they were met by Mrs. Burton, Mr. Willingham and his wife having accompanied her in their coach. Having reached Egham in the evening, they were most nobly entertained by a great number of their friends, chiefly from London, the Rev. Mr. Rayner offering up solemn thanksgiving on the occasion. The next morning the whole company were ready at a very early hour, and, after prayer, set forward with the view of reaching London that evening. The whole train now consisted of two or three hundred, many of whom had branches of evergreens. At every town through which they passed, the bells were rung, and vast numbers of persons flocked to see them. They dined at Brentford, where not only the inn, but the streets, were filled with company, amounting to many thousands. Indeed, such was the crowd of people, some in coaches, and some on horseback, that they actually filled the road from this place to London. They were met at Charing Cross by Sir Peter Osborne, Governor of Guernsey, who invited Mr. Burton to his house at Chelsea. This he declined, being warm with exertion, and wishing to reach his own house. Such, however, was the throng of people in the streets, that he was three hours in passing from the Mews to Aldermanbury.

On the Monday following, Mr. Burton, with Mr. Prinne, (Dr.

Bastwick not having arrived from Scilly,) attended in the House of Commons, where they presented their petition *in persona*. A special committee was appointed for the examination of their case; and also for the purpose of inquiring respecting the Courts and proceedings of both the High Commission and the Star Chamber. After a careful examination, Burton and Prinne were pronounced innocent, first by the committee, and then by the whole House;* and all the proceedings of these Courts were declared to be illegal. Besides this, these Courts themselves were pronounced illegal, upon which an act was passed for their abolition. From this time, Mr. Burton recommenced his ministerial labours. Having taken occasion, however, in his first sermon, to speak in favour of the Parliament, a considerable clamour was raised against him by the high church party. He also suffered much calumny, in consequence of several books having been published with his name, of which he was not the author. He was most violently traduced by Dr. Heylin and Dr. Dow, in their replies to his book, entitled "*For God and the King*." As to the doctrinal points in that work, they were sufficiently cleared in the remonstrance of the ministers of London, presented to the House of Commons. During eight years Mr. Burton continued to exercise his ministry, and died in the year 1648.

In writing against the Bishops, it must be admitted that he shows a considerable degree of acrimony; but those persons who are at all acquainted with the history of the times in which he lived will readily find, in the spirit of Laud, Neile, and others, an *apology* for what they may still be unable *fully* to justify. It is sometimes ex-

* See his "*New Discovery of the Pretended Tyranny*," p. 139.

tremely difficult to proceed with such exact propriety, as neither to violate the dictates of Christian forbearance, on the one hand, nor to compromise important and fundamental principles, on the other. Arbitrary and tyrannical proceedings, in one party, have a natural tendency to excite undue asperities in the other; and, to estimate the character of the latter without any reference to the spirit and conduct of the former, must always be wrong. If we would judge in cases of this nature, the maxim, *Audi alteram partem* is imperative, and, without attention to which, our decisions will often be unjust. In Mr. Burton's "*Vindication of Churches, commonly called Independent*," written in reply to two books by his fellow-sufferer, Mr. Priune, (who was of the Presbyterian persuasion, we discover a truly Christian spirit. While he very successfully vindicates "*The Congregational Way*," he uniformly addresses his antagonist by the endearing appellation of brother.

"Now, brother Prinne," says he, p. 44, "I confess I am one of those whom you call *Independents*; and, did you ever observe any such supercilious strangeness of carriage in me towards you, and other of your and my friends, no less zealous against *Independents* than yourself?—Have there not been many interchangeable invitations between you and me, with loving acceptations, whereby we have enjoyed mutual society in all friendly and brotherly entertainment, saving still some quarrels about this way, but ever parting friends? And neither at this day, since your invectives came forth, (though they were no small grief to me, and that even for your sake,) am I become a greater stranger to you, either in face or affection than I was before." Still addressing his fellow-sufferer, he thus concludes the treatise: "And let this be our main contention—who shall most honour Christ, and most love one another."

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

A DEFENCE OF THE MODERNS AGAINST THE ATTACKS OF ULYSSES, JUN.

(See *Cong. Mag.* for June, p. 296.)

"Not twenty men, in these degenerate days,
A stone of such enormous bulk could raise."

THAT principle of the human mind, which has ever disposed it to an overweening preference of antiquity, appears to me to be explicable by the dogma that "familiarity breeds contempt." In proportion as things are distanced from us by space, or by time, in that proportion they assume a character of dignity, superior to what is attributed by present or cotemporary contemplation.

An illustration of this position, as it regards the lapse of time, will be found in the feelings of any of us, as excited by the perusal of a

CONG. MAG. No. 32.

debate in the present Parliament, or the account of a political discussion in the Senate-house of ancient Rome. Surely the annals of eloquence will not furnish us with specimens more splendid, and more exquisite, than those which we may daily witness in the British House of Commons; and yet, in spite of our concession of this truth, we do invest the orators of the eternal city with a somewhat—call it majesty, call it sublimity, call it venerableness, or what you please—very different from that fresh admiration, which the coruscations and the arguments of our Cannings, our Macintoshes, and our Broughams extort. Whatever metaphysical solution of this principle of the mind may be given; whether it be

attributed to the circumstance, that the petty deficiencies and drawbacks of character are omitted in the page of history; or to that predilection for our own conceptions, and our own imaginations; which finds room to expatiate within the outlines of the past; which figures to every individual a hero of his own creation; whilst present observation and hearsay confine us to all the personal and veritable characteristics of men; whatever solution be given, the fact is undisputed, that we give, without hesitation, the palm of superior interest to ancient worthies.

This tribute, at any rate, is, in my opinion, and I think few will differ, the result of prejudice, and not the effect of sober reasoning and accurate perceptions. And I suspect, that such prejudice has its influence upon the sentiments of Ulysses, jun. I cannot harmonize with him in the assertion, that "the productions of our own countrymen, from the era of the Reformation to the close of the seventeenth century," so vastly eclipse the works of "the authors of the past and present age." "I cannot but think that, in point of abstraction, in point of pure and lofty fancy, of rich and varied ornament—the drapery that enwraps our ideas; in point of the massiveness and symmetry of thought, that which gives poetry half its inspiration, and eloquence all its majesty; in point of invention, originality, humour, and the higher kinds of wit; in point of extensive research, and intimacy with classic lore, and patient industry, in maturing the productions of mind, the race of modern authors, through their fastidiousness, and frippery, and effeminacy, is rapidly sinking into the pusillanimity of a premature dotage."

First. "In point of abstraction," the moderns are charged with inferiority. But I put it to the

commonest understanding, whether that age, which has been so decidedly and illustriously characterized, by devotion to the mathematical and metaphysical sciences; and so immortalized by numerous and important discoveries in these laborious pursuits, as ours has been, is likely to generate a literature divested of the interest of abstraction? whether, in point of fact, it has produced such? Sherlock, and Berkeley, and Butler; Young, and Warburton, and Horsley, Watts, and Doddridge, have all lived and flourished since the unfortunate year which Ulysses, jun. has stigmatized as the commencement of the reign of dullness. Will he deny to those powerful logicians and theologists the power of abstraction? Hume, and Reid, and Campbell, and Stewart, who will disrobe of the reputation for abstract thinking? The truth is, that, within the dishonoured period, the art of logic, of right reasoning, has been amazingly improved, illustrated, and facilitated; that modern reasoners have displayed a qualification, which few of the ancients have ever manifested, but which, whenever it is possessed, is sure to invest its owner with a power, and an usefulness, when well employed, superior even to those which result from greater talent and profounder learning; I mean the art of *condensation*. The older writers, when they had taken up their pens, knew not when it was time again to lay them down; when they had started on a subject, they shewed neither taste nor decorum in the repression of superfluous and tautologous argumentation; but seemed to have formed a kind of matrimonial alliance with ink and paper, "till death us shall part." Folios were published, whose essential matter might have been readily limited by octavo, or even duodecimo, volumes: as if every idea,

that traversed their brains, was too precious not to be edited; as if they had nothing to do but write, and the rest of the world no other, at any rate, no better, occupation, than to pore upon their longest and their heaviest lucubrations. This state of things has ceased; and the reason of such cessation, in my opinion, is of a twofold character. Such writers, in these days, would not find readers; and modern readers do not require such writers. Original thinking, on almost every subject of art and science; on politics, and morals, and theology, is vastly, almost universally diffused: so that an author makes his account, before he meets the public inspection, of finding readers, not only not ignorant of the principia of his peculiar subject, but even masters of many of its most important truths. He has not to commence with the alphabet; and he may venture upon wide strides in the processes of deduction, for his readers can accompany him, "*passibus æquis*." Such readers would not seek for metal amidst all the rubbish and alloy which the older writers have mixed therewith; for they can procure it in modern literature, in a state of purity, without labour, and tedium, and delay.

But, *secondly*, is there a better basis for another charge advanced against this luckless-era, a want "of pure and lofty fancy, of rich and varied ornament?" Can this be substantiated against an age that has produced such men as Addison, and Pope, and Thomson; as Gray and Goldsmith?

But, *thirdly*, "in massiveness and symmetry of thought, that which gives poetry *half* its inspiration, and eloquence *all* its majesty," we are not a whit better off, than in the graces and the ornaments of style. Two names there are, whose unsupported splendor, if, indeed, it were not surrounded and enforced by a constellation of lights, would

suffice to dispel the darkness and detect the misrepresentation of this assertion; I need but mention Burke and Johnson. No age would require, to justify its claim to men of "massiveness and symmetry of thought," another instance than those mighty geniuses; it would rank with the brightest and the proudest days of literary glory, were they alone its offspring; but there are, in ours, other and numerous, though, it may be granted, lesser lights, and Ulysses, jun. knows it to be true.

Fourthly. But the moderns are, likewise, devoid of "invention, originality, humour, and the higher kinds of wit." Surely such men as Steele, and Swift, and Fielding, and Sterne, will exculpate their times from so sweeping a crimination. Surely to them will not be denied, at all events, "invention, originality, humour," if the severe judgment of Ulysses, jun. should refuse them the glory of "the higher kinds of wit." Of this last-named variety of intellect, different tastes and feelings may, perhaps, erect different standards; but I think that both Ulysses, jun. and myself will agree, that Cowper was not deficient in "the higher kinds of wit." I mention no other instance, because on Cowper alone I am ready to confide in the defence of my insulted and misrepresented client.

Fifthly. The moderns have manifested a want of "extensive research, and intimacy with classic lore, and patient industry in maturing the productions of mind." Is it because the authors of modern times do not cover their margins with Latin and Greek quotations, as did the pious and learned Baxter, that they are thus attacked as wanting erudition and classic knowledge? The real intimate with the classics, the true lover of their beauties, will imitate their taste and their decorum; he will evidence his familiarity in the force of his sentiments, and the chastity of his style,

and not by a pedantic display of quotations by the score. I see, in this charge of Ulysses, jun. no foundation of facts—Is the age of Bentley, and Clarke, and Middleton, and Lowth, hastily to be calumniated, as unclassical and in-erudite? When we contemplate the productions of Orme, and Junius, and Gibbon, are we compelled to lament, in despair, the want of “patient industry in maturing the productions of mind?” If Ulysses, jun. will deign to read the works of those illustrious moderns, he will, I fancy, confess that they were matured “*aprico sub sole*,” and I challenge him, not only from his favorite period of our literature, before the year seventeen hundred, but from the choicest and the richest days of still more ancient learning, to produce a history that will outvie that of “The Wars in Hindostan.”

But, *lastly*, “the race of modern authors, through their fastidiousness, and frippery, and effeminacy, is rapidly sinking into the pusillanimity of a premature dotage.”—That “fastidiousness” should be deprecated by a professed admirer of the purity of classic literature, may excite surprise; that “frippery and effeminacy” are not the characteristics of the men, whom I have already quoted, the nicest glance at their productions will suffice to show.

Although I have confined my observations to within that period which Ulysses, jun. has dared to stigmatize, I have not, but with one exception, named a living author. The dead, whom I have cited, are “mighty” enough, I trust, to dash the sword from the palsied hand of their calumnious antagonist—and that, were their aid demanded, there are of living geniuses a sufficient number to form a resistless corps of reserve, the instantaneous recollections of all my readers will confirm. I am de-

sirous, notwithstanding, to make an observation on this latter body. It is this: an age and a nation, which can maintain two such productions of refined literature as the Quarterly and the Edinburgh Reviews, are not merely above the contempt which Ulysses, jun. has essayed to pour upon them, but comparable with any age and any nation, which the world has ever seen. To what period in our own history, or in that of any people, will he point, when there have been found writers of such a character, and readers to support them? Another test of the non-degradation of the times, as far as learning is involved, may be discovered in the condition of those majestic institutions, the Universities of Oxford and of Cambridge. The proud distinctions in literature, which the sanction of those learned bodies bestow, are not now obtained by acquirements more superficial than those which, in former days, obtained the palm.

Upon the subject of the progression of the arts and sciences, the sentiments of this gentleman are, I believe, completely erroneous. In the physical sciences, the advance is great, is rapid, and animating. Ulysses, jun. will admit it, but “even those superior attainments in the physical sciences, and several of the arts, of which we are so conscious, are owing *entirely* to the successful application of the instruments, and the apparatus, which they have bequeathed to us.” The bequest was princely; and it is seldom that inheritances are so well spent, and so much in accordance to the spirit and the will of those who made them. But what is meant by the assertion, that modern success is “owing *entirely* to the application of the instruments and the apparatus” bequeathed by our progenitors? Upon what facts, and in what art or science, does Ulysses, jun. found this pert libel on the most

ingenious, mechanical, and inventive of all ages?

If the artisans and the philosophers of that darling period, to which Ulysses, jun. adheres, left their descendants "instruments and apparatus," these have been laudably and correctly used; but, it seems that he has yet to learn, that the inventions of the last century, in philosophical apparatus, and in machinery of every kind, have exceeded, by a vast proportion, the discoveries of any preceding equal number of years. If we glance at the sublimest of the physical sciences, we shall perceive, that, even in astronomy, the eighteenth century has furnished the most brilliant, and the most astonishing discoveries. Be it remembered, that of the life of Newton, nearly the last thirty years were part of the eighteenth century; that Flamsteed died in 1723; that more than forty years were passed in it by the immortal Halley. Need I name Herschel, in order to demonstrate the profundity of that error, into which Ulysses, jun. has plunged? Was the science of Newton the result of inherited apparatus? Is the telescope of Herschel, whereby he has visited regions of space, almost unimagined by former observers, not the offspring of individual, of original ingenuity? The art of navigation testifies the fallacy of the sentiments of this writer. How uncertain, how tedious, a century ago, did our ancestors experience to be a voyage to India? A fleet of Indiamen, will now sail from China to Britain in about fifteen weeks. Where was the bequest of electrical apparatus, to the experimenters of our age, when the laws, and almost the very existence of an electric fluid, were unknown in the seventeenth century? that mysterious fluid, which permeates the mineral, the vegetable, and the animal worlds; and which is shrewdly suspected to be con-

cerned, not simply in the grosser movements of our globe, and of the universe, but to modify, perhaps to sustentate, the very principle itself of life. The processes of *chemistry* have been prodigiously improved and successful, in this contemned and insulted age; analysis has proceeded to a perfection, which Bacon and Boyle would scarcely have ventured to hope; and the names of Priestley, of Black, of Davy, and Wollaston, ought to have deterred the admirer of antiquity from his unfounded depreciation of modern science. In short, chemistry is almost in totality the offspring of the eighteenth century. The *practice of medicine*, aided by the discoveries of chemistry, by an increased acquaintance with the vegetable world, and by the abjection of false, and cumbersome, and pernicious theories, has reached a point of elevation, from which, as he surveys the scenery, spread wide beneath him, the heart of the philanthropist expands in complacency. Nor has it reached its acmé; our own days inform us, it is susceptible of progression; and and if the seventeenth century could glory in a Sydenham, the nineteenth will be splendid in the eyes of our posterity, by the production of John Armstrong. *Surgery* keeps pace with medicine; rather it outstrips its speed; and in *physiology*, the basis of them both, the moderns can adduce an almost matchless philosopher, in the person of Hunter. All the departments of *natural history* are studied with a vigour as astounding as the daily accession of new facts is almost wearisome from their numbers.

Nor are navigation, medicine, and surgery, the only arts which have so greatly prospered, from the unwearied cultivation of their parent sciences, *agriculture*, *architecture*—whether of houses, or of bridges, or of ships; all the

arts whereon depend our luxuries, our comforts, our very lives, have received the most positive, the most cheering improvements and facilities. The discovery of the powers and applicabilities of *steam* would alone suffice to eternize the memory of the eighteenth century; and with the complexity, with the variety, with the ingenuity of machinery, constructed for the purposes of economizing time, and materials, and labour, and money, every child throughout the empire is conversant. Against any mechanician of the favourite era of Ulysses, jun. I dare to stake the capabilities of Watt.

That the eighteenth century has by no means merited the opprobrium of this writer, the sketch which I have given, suffices, I trust, to show. But I am not contented simply to have procured, if I have in this succeeded, a verdict of acquittal for my client; I request an honourable manumission; I demand an applause and a triumph, as great as that disgrace and discomfiture, which it has been attempted to inflict. I demand that it be considered as the greatest century, wherewith the world has been blessed or dignified, since the commencement of the Christian era. Is it not the century of civil and religious freedom? Is it not the century of Missions and Bible Societies? Have we not witnessed, during this splendid period, the victory of a mighty people over the principles, although not, perhaps, the practice, of despotism! and do we not at this very day, perceive them as independent, as powerful, and as happy, as the depravity of human nature, and the force of external circumstances, will permit? A general conviction of the rights and privileges of humanity has been provoked; and if, as in the instance of the French revolution, that conviction has generated undue, and excessive, and lamentable

results; this very evil, in the hands of Divine Providence, will have inculcated the need of wisdom and sobriety. Have we not seen the papal supremacy humiliated; and, within a few weeks, the inquisition, in a particular state, finally destroyed? Since the days of the apostles, there has not existed a period when unknown tongues have been acquired, and mastered with such vigour and completion, as in ours; and Sir W. Jones, and Drs. Carey and Morrison, may suffice, as my last instances, that the men of the eighteenth and nineteenth centuries, are neither backward in erudition nor patient research. To Ulysses, jun. I am willing to concede his profound acquaintance with ancient lore; but I entreat him, as he values his peace of mind, and the progressive amelioration of his species, that he will divest him of his prejudices, by a candid perusal of modern authors; he will find it an age of great energies, if he will do nothing more than read the *Missionary Intelligence* of the *Evangelical Magazine*.

LUCIUS.

THE CONVERSION OF THE GENTILES TO THE WORSHIP OF THE GOD OF ISRAEL, AN EVIDENCE OF THE TRUTH OF THE BIBLE.

(To the Editors.)

THOUGH I am not much terrified by the alarms which have been sounded, respecting the prevalence of scepticism; and though fully persuaded that the Great Head of the church will maintain his cause by the means of his own appointment, I am far from approving the use of carnal weapons, such as prosecutions, fines, and imprisonments, in the defence of religion; though I have far too high an opinion of truth, to suppose, that, if left to meet it on equal ground, she has any thing to fear from the

efforts of error; yet, as the opposers of the Bible have lately been making some strenuous efforts to propagate their mischievous tenets, I shall feel obliged to you, if you will permit me to lend, through the medium of your Magazine, my feeble assistance to those who are wielding, against infidelity, the legitimate weapons of reason and argument.

Owing, perhaps, to some difference, either in the original constitution of their frame, or in the education, mental associations, and habits of men, there frequently exists, even when their sentiments in general exactly coincide, considerable diversity in the ramifications and bearings of their views. Hence, it may be expected, that amongst the many arguments which have been adduced in defence of the Scriptures, one will appear to one man to possess peculiar weight, and another to another. If this is the case, it will be found beneficial to engage as many advocates as possible in defence of the Christian religion; since each of them may be expected to state, in all their force, those evidences by which he has been most deeply impressed, and thus he may prove particularly useful to those whose minds are constituted similarly to his own.

Few, if any, of the arguments, which are usually adduced to prove the truth of the Bible, have been more useful to me, than that which is taken from the fulfilment of those prophecies, which relate to the overthrow of idolatry, and the conversion of the heathen to the worship of the God of Israel. It is an undoubted fact, one, the certainty of which even infidels themselves cannot deny, that 700 years before the event took place, the Jewish prophets, especially Isaiah, foretold, that the time would come, when idolatry, in all its forms, should, to a considerable extent, be abolished; and when the Gen-

tile nations should join in worshipping the God of Abraham, Isaac, and Jacob. The following are some of the passages in which this important event is clearly foretold. Isaiah xi. 1—10. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." "And in the day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—xix. 23. "In that day," &c.—xl. 5. "And the glory of the Lord shall be revealed, and all flesh shall see it together."—xlii. 1. "Behold my servant whom I uphold," &c. "he shall bring forth judgment to the Gentiles."—xlix. 6. "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth."—liv. 3. "For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Now, let it be observed, that when these prophecies were uttered, the very inconsiderable nation of the Israelites was the only one in the world, that knew and served the Creator of the universe: this important fact the greatest enemy of the Bible cannot deny. It is evident, too, that these predictions were published centuries before the event, to which they relate, took place: this, were it necessary, might be demonstrated by incontrovertible proofs; he must be a hardened and ignorant infidel, indeed, who would assert the contrary. Further, when the Jewish prophets foretold the conversion of the Gentiles, this event was not at all *probable*: nay, judging from the state of the world, and from the apparent tendency of things, it was highly *improbable*. There

were no appearances, by which it was indicated, that might enable a sagacious mind to anticipate it: and, if we except the truth of the Jewish religion, and consequently, the falsehood of that of the Gentiles, there were no causes in existence that could produce the revolution of which we are speaking. As it regarded numbers and strength, the Israelitish nation was very inconsiderable, it was constantly in danger of being swallowed up by the powerful kingdoms by which it was surrounded; in danger of being completely lost, with its religion and prophecies, in the convulsions and revolutions of the world. By the Gentiles, in general, the Israelites and their profession were heartily despised; their creed was accounted bigotted and uncharitable, and worthy of universal execration. The Jews themselves were far from possessing a proselyting or missionary spirit; on the contrary, they were deeply infected with the contagion of idolatry; as the Scriptures express it, they were mad upon idols. All their laws and religious institutions, all the warnings and threatenings of their prophets, all the judgments that were inflicted on them, were insufficient to keep them from imitating the superstitions of the heathen, and joining with them in adoring their idols. Judging, then, from appearances, the high probability was, that the Israelites would become idolaters, and that the God of Abraham, Isaac, and Jacob, would be left without a single worshipper; would be entirely forgotten. Especially since, in about 100 years after the prophecies of Isaiah were penned, the Jewish temple was destroyed; their civil and religious constitution was dissolved; their princes, and priests, and thousands of their principal men, were carried captive into Babylon, and thus the public solemn worship of the God of Israel was almost entirely abro-

gated. His servants, completely under the power of their enemies, dispersed, and indigent, and dispirited, were, for 70 years, fully exposed to all the influence of that superstition, to which they were so exceedingly prone. What could be expected, then, but that they would all sink into idolatry; and that Isaiah and his prophecies would all be completely forgotten, or be remembered, only to be exposed to the contempt of the world.

But he, by whose inspiration these predictions were uttered, secured their accomplishment.—Amidst all the disadvantages and temptations of their captivity, the knowledge of the true God was preserved. They were expressly assured, that their 70 years transportation to Babylon, was a punishment inflicted on them for their impious attachment to idols. They believed the declaration, and hence they were perfectly cured of their propensity to idolatry. They have not returned again to that folly. But still, even after the Babylonish captivity, there appeared no probability that the prophecy of Isaiah would ever be accomplished. Month after month, year after year, century after century, rolled away, and the boundaries of the Jewish church remained as contracted as ever. No Missionary Societies were instituted amongst God's chosen people; not a single Missionary was sent forth; not a single effort was made to convert the heathen; not one nation was converted. The mutual prejudices of the Gentiles, and of the descendants of Abraham, did not at all subside. And doubtless the scoffers of that age, as far as they thought the predictions of the prophets worthy of attention, would say, where are the signs that the heathen shall be converted? for since the prophecy was uttered, all things continue as they were. But at length the fulness of the time ar-

rived. He that was to rule over the Gentiles was born. Selecting the fishermen of Galilee, and the tent-maker of Tarsus, for his disciples, he sent them forth to convert the world to the worship of the true God; and for their encouragement, he engaged to be with them always, "even to the end of the world." They obeyed his command, and he performed his promise; and, by their instrumentality, the ancient prophecies were accomplished.—Soon thousands of the Gentiles were converted, and before many centuries had revolved, whole nations abjured the religion of their forefathers, cast their idols to the moles and to the bats, and professed themselves the worshippers of the God of Israel. And though Popish idolatry, and Mahomedan superstition, have been permitted to cover a great part of the Christian world; yet, even there, the God of Abraham is still acknowledged. In our own days, we see the prophecies fulfilling before our eyes. We have beheld nations forsaking their gods, sensible that they were no gods. The vile idolaters of India, the barbarians of Africa, and the savages of the South Seas, are rising up to confound infidelity, and to verify the prediction, that to Jesus shall the Gentiles seek, and that they shall worship the God of Abraham.

Now, we defy infidels to disprove what has been advanced, to deny that the prophecy was written long before the event, to which it relates, took place; or that the conversion of the Gentiles could not have been foreseen by human sagacity; or that the prediction has been accomplished in the most wonderful manner. We challenge them to produce, from among all the lying wonders and false prophecies which Satan and his emissaries have exhibited, in order to render the evidences of the truth less conspicuous and convincing, any prediction which bears the least resemblance to that which we have been

CONG. MAG. No. 32.

illustrating. By the fulfilment of the prophecies, relating to the conversion of the Gentiles, the most remarkable revolution that mankind ever beheld, has been converted into a magnificent pillar, so lofty, that it may be seen by all the civilized world; so durable, that it will be coeval with the history of human affairs, and with the duration of time, bearing this inscription, engraven in the most legible characters, "*Christianity is the religion of heaven.*" God, in his infinite wisdom, has so contrived the frame of his church, that, in proportion as the superstructure rises, the foundation is widened and deepened by the gradual accomplishment of prophecy: no wonder, then, that the gates of hell cannot prevail against it. Whilst every revolving day removes the age of miracles farther from our view, it likewise leads forwards that glorious era, when all the kingdoms of the earth shall become the kingdoms of our Lord, and of his Christ, and when all the idols shall be utterly abolished.

VOLENS.

THE SIN AND DANGER OF IDLE WORDS.

PROFITABLE words are pearls; some are of great value. "A word fitly spoken is like apples of gold in net-work of silver," and has a fine effect upon an intellectual eye. Love of the world, and a carnal conversation, have ruined many. And, seriously, what is this world? It is a bubble that will soon break—a vision that will soon pass away—a tale that will soon end—a dream that will soon be forgotten.

Many good men have been concerned to make forms of prayer for the use of others. Perhaps there never was a prayer composed, more wise, or better adapted to our own circumstances, than that which we find in the 19th Psalm: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength,

8 H

and my Redeemer." Did you ever adopt it as your own? Every man on earth should know, that by his words he will be justified, or by his words he will be condemned, when he gives in his final and solemn account. If the declaration of Jesus Christ to this effect were but duly regarded, it would banish all lying—it would put an end to many a political squabble—prevent all filthy and obscene talk—extirpate from society all foolish jesting—and advance our mutual conversation to a higher tone of wisdom. Idle and vain words are more injurious than vain thoughts: the latter injure only a man's *self*; the former will injure not only himself but *others*.

Can that man who is always jesting obscenely with young people, and for ever free in the use of idle words, be a man of religion—a child of God—a holy man?—What regard can he have to that declaration of our Lord's, Matt. xii. 36, "I say unto you, every idle word that men shall speak, they shall give account thereof in the day of judgment." What regard can he have to a judgment drawing near? It is a lamentable fact, that, to augment the flow of idle and vain words, Satan is always prompting his agents to send out magazines of wit and fun—idle ballads—debauching novels and romances—licentious plays—and brothel amours. By these well-adapted, but odious means, the minds of our youth are polluted, and the cause of wickedness is helped forward. O that some Cæsar Augustus might make a decree, that all *these* licentious books should be cast into the crater of Mount Etna, to perish in its fiery bowels, and be seen no more for ever!

Idle and sinful words have poisoned many a meal—profaned many a Sabbath—blotted from the memory many a sermon—blasted many a blossom—prevented much good fruit—shut many

a good man's mouth—heaped up much wrath against the day of wrath—and completed many a man's education, his awful education for the society of the disobedient and the damned.

Idle words may be arranged under different heads.

1. *Idle jests*, such as have a licentious and vicious tendency. "Foolish jesting," that which arises out of folly, and tends to promote it. Many a jest has produced a guilty amour, or terminated in a fatal duel.

2. *Idle tales*, falsehoods; known untruths, uttered in mere humour, and for the sake of carrying on a joke, oft accompanied with some evil passions.

3. *Idle boasting*, of what a man has done, and what a man will do. Proud words, and words of self-preference. All words of self-glorying and self-admiration: all vain.

4. *All those stories and dreams* that have any *ill* tendency, which afford no ground for useful and profitable reflections. Many mere gossips have kindled much strife, and sometimes set a whole neighbourhood in a flame.

5. All words of *slander, calumny, and misrepresentation*, are idle words. It is by the secret, retired, malevolent whisper, that many a fair reputation has been blasted. "The words of a tale-bearer are as wounds." They are wounds inflicted upon the reputation. "A lying tongue hateth those afflicted by it."

6. All words of *envy* and *detraction* are idle and injurious words. Groundless jealousies and evil surmises grow out of them, and produce most baleful effects in families and neighbourhoods. Alas! alas! "the tongue is," indeed, "a little member, yet boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the

course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." James iii. 5-8.

We should carefully distinguish between wisdom and folly—between an improving conversation and mere idle nonsense—between cheerfulness and levity. The latter is as the deadly night-shade, the former is as the snow-drop, or the rose.

Now, to check an idle and vain conversation, we must guard our words, must watch unto prayer, and seriously wait on God. "The" very "thought of foolishness is sin;" and sinful thoughts lead on to vain words, and thus pollute ourselves and others! "A fool," says Solomon, "uttereth all his mind." He cannot keep all his vile thoughts to himself. A man without prudence, one who has no fear of God, will embody all his scandalous and impure thoughts, and place their filthy images before the eyes of others.

Much stress is laid in Scripture on the government of the tongue. "He that offends not in word," says the Apostle James, "the same is a perfect man, and able also to bridle the whole body." And again: "If any man among you seem to be religious, and bridled not his tongue, this man's religion is vain." Our character is determined by our speaking. Words to some seem trifles, which they may waste at pleasure, and for which they will not be called to give any account. But the gospel takes account of our words, as the index of our minds. It would have us wise: but unless the tongue be under government, we have yet to learn wisdom. Happy is the man who knows the time to speak, and the time to be silent; who is cheerful and grave at proper seasons; in short, whose "speech

is always with grace, seasoned with salt, that it may administer grace to the hearers;" from whose lips proceed no "filthy communications, but that which is good to the use of edifying." But who stands not reprov'd before God and his conscience for the use of many "idle words," which, were God strict to mark iniquity, might be brought against him, to his utter condemnation in the judgment? How needful, then, to *watch* and *pray*, that we enter not into this temptation, which, to some especially, is the most besetting sin. L. L.

ON THE FEAR OF DEATH.

Durum! sed levius fit Patientia
Quidquid corrigere est nefas.—*Hor.*

'Tis hard: but Patience must endure,
And soothe the woes it cannot cure.

IN the character of man there are many things which, at first view, appear almost inexplicable. Every individual, who is accustomed to serious reflection, has, no doubt, often thought it strange, that a being, endowed with faculties capable of the purest and most ennobling pursuits, should confine his attention, and devote his energies, to objects the most insignificant and contemptible. And, probably, he has considered it equally remarkable, that they who, at the longest, can remain in the world only for a period exceedingly limited, and who are distressed by a thousand privations and difficulties, should yet eagerly desire to have their existence prolonged, as if it were free from the least mixture of pain. It is an indisputable fact, that there are numberless persons, who, though oppressed by poverty, emaciated by disease, and deserted, perhaps, by their friends, would, nevertheless, rather lengthen out life, with all its horrors, than yield to the stroke of "the last enemy."

That persons, whose nature has never undergone a divine renovation, and who have made no pre-

paration for an unchanging hereafter, should dread their departure from this earthly abode, is not at all surprising. Futurity, to them, wears an awful aspect. A few of them, who are inclined to infidelity and atheism, suspect, perhaps, that annihilation will be their portion, in common with the rest of mankind; and at the idea of the extinction of their being, they naturally recoil with terror. But most of them, as they cannot but admit the truth of Revelation, are under a secret apprehension that anguish and despair will be their lot for ever. We need not, therefore, wonder if they, at least,

"Should linger, shivering on the brink,
And fear to launch away."

But that any one should dread his dissolution, whose mind has been illuminated by the Holy Spirit, who has been received into the favour of the Almighty, and rendered the heir of an unfading inheritance beyond the grave, is matter of considerable astonishment. Perhaps this circumstance may, however, be satisfactorily explained. In consequence of some open aberrations from the path of duty, and the neglect of habitual, impartial, self-examination, his consciousness of an interest in the Saviour may have become wavering. This being the case, he, of course, looks forward to death and eternity with trembling anticipation. He dreads the scrutiny of his Judge. He fears that at last he may prove but a "cast-away."

Dismal solicitude, about the closing scenes of life, may be produced also by nothing more than a disordered state of the nervous system, which is generally connected with hypochondriacal forebodings. A person in this condition, is the victim of the most tormenting reflections. He imagines himself slighted or ill-treated by his most affectionate friends, and about to be overwhelmed with a multiplicity of calamities. Every thing around him seems to have a

mournful appearance; and his breast is frequently agitated, without any adequate cause, by feelings of a deeply-sorrowful, yet of an inexpressible nature. Even the comfort and cheerfulness of those, by whom he is surrounded, often serve only to awaken gloomy emotions, by leading his mind to the contemplation of his own fancied wretchedness. This is by no means an exaggerated representation of the miseries that are created by a peculiar species of bodily distemper. For a proof that deeply-rooted melancholy, and the fear of death, are sometimes caused merely by indisposition, I need only refer to the general character and feelings of the poet Cowper.*

We are, moreover, attached to the world by a variety of tender relations and endearments. We desire not to be separated from those by whom we have been supported and cheered, and in whose society we have spent the greater part of our lives. We fear the approach of that period, when we must bid them adieu, to see them no more, till we shall assemble at the tribunal of Christ.

The influence of sensible objects upon our minds contributes, in an almost immeasurable degree, to render us all repugnant to the termination of our being. It is the opinion of some eminent modern philosophers, that the principal mistakes into which we fall, respecting mental phenomena, arise from our judging of these by the qualities and properties of matter. From our earliest years we have been conversant with sensible realities; and so intimately are they associated with all our ideas, that we cannot think or discourse on subjects purely intellectual, without employing terms that properly belong to physical objects. Thus knowledge, and the very elements of thought, are derived

* See *Memoirs of his Life and Writings*, revised, &c. by Mr. Greatheed; p. 43, 53, *et passim*.

from the material world; so that the contemplation of mind, apart from any association with matter, is difficult, if not impossible.— And on this ground, also, we shrink from the idea of a separation between the soul and the body. Sensible objects have contributed so large a portion of our enjoyments, both mental and corporeal, that a removal from them altogether, even from our own bodily frames, into a state of which we can scarcely form a conception, is much opposed to all our inclinations. We reflect with a kind of undefinable, but on the whole, somewhat repulsive emotion, on a state in which all is ideal and spiritual; all abstract and intellectual. We seem as if we wished there to be something palpable; something tangible. The Scriptures, indeed, give us to understand, that we shall exist, as disembodied spirits, till the day of resurrection; but that then we shall be re-united to our present “tabernacles,” after they have undergone a mighty transformation. But of the nature of this transformation, we are, in a great measure, ignorant. “It doth not yet appear,” says the Apostle, “what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is.”

In these circumstances, it becomes us to bow, with profound submission, to the dictates of inspiration. We are expressly assured, by the word of God, that they who obey his commands will be happy, while those who die in the neglect of them will be miserable. It is, therefore, the part of wisdom to believe in the Saviour; remembering, that as he is the surety of his people, and as he “has overcome death, and him who had the power of death,” he will secure the complete redemption of his followers, and elevate them to the regions of bliss and immortality. There have been a

Baxter, a Janeway, a Brainerd, and a multitude of others, who have expected, with delight, the grim messenger of the tomb, and joyfully triumphed amidst the terrors of dissolution. Let us follow in the track of these illustrious conquerors. Let us listen to the voice of Jesus, who, to encourage and strengthen our faith, is now saying to us: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” HORATIO.

UNIVERSITY ON LIBERAL PRINCIPLES.

(To the Editors.)

THE attention of the religious public having been called, through the medium of your valuable miscellany, to the importance of establishing a College for Dissenters, *on liberal principles*, I trouble you with this, in order (if possible) to strengthen the conviction, which appears now to exist, that such an establishment is highly desirable, and necessary.

I have resolved to devote myself to the work of the ministry; and being fully satisfied of the importance of learning to a Minister, have applied for admission into one of the most popular Academies of Dissenters, but have been refused, *solely on account of being a married man, and the consequent necessity of residing out of the house.*

Providence having kindly placed me in a situation of independency, as it regards worldly things, I could not conscientiously put an Institution supported by the public to any expense on my account; but as things are at present, I cannot obtain *public instruction* in my own country. I need scarcely say, that I should most gladly avail myself of the advantages of such an Institution as your work has referred to, and contribute to it as far as prudence and my circumstances in life would admit.

Your's, &c. J. G.

POETRY.

STANZAS,

Occasioned by the Death of the Rev. Wm. Parry, late Theological Tutor of Wyndeville Academy, who died Jan. 9, 1819.

'Tis finish'd—the struggle is o'er—
The soul from its prison has broke;
On earth it shall slumber in fetters no more,
Having free in eternity 'woke.

O! why should we mourn the decease
Of a faithful disciple of God,
Who in regions above, of perfection and
peace,

Has gain'd an eternal abode.
I would not prohibit the tear
Affection may drop o'er the tomb;
But say—can we envy the spirit its sphere,
And wish it again from its home?

An anguish; oppressive and keen,
The friends of the wicked must share,
When Death drops the curtain on life's
giddy scene,
And terminates all in despair.

But we, though life's evening may spread
Around us its gathering gloom,
Can rejoice in the ray, by Eternity shed,
To illumine the night of the tomb.

O, Religion! how pure is the joy
Produced by thy tranquil control;
Affliction may damp, but it cannot destroy,
The sacred delight of the soul.

My tutor, my father, my friend,
Though now thou art hid from mine eyes
O! may my affection be seen to extend,
By pursuing thy course to the skies.

Possessing a vigorous faith
In Him who is "mighty to save,"
Like thee, may I welcome the slumber of
death,

And hail the repose of the grave.

LINES,

*Addressed to a Gentleman and Lady on
their marriage.*

Blest voyagers, ye sail in summer's seas,
The face all smiles, and all the heart at ease;
While round your bark the balmy zephyr
floats,
And hovering Halcyons pour their joyous
notes.

Ah, dare you think the billows ne'er shall rise,
And stormy clouds o'ercast these azure skies.
They may—but then may truth divine pre-
side,

And steer you safe, through every adverse
tide;

Faith's anchor keep you through the keenest
gale,

The stay of heaven, and never known to fail.
Full fraught with stores, be yours the joy
to bless

And cheer the suppliant eye of pale distress.
And when the fleeting waves of time are pass'd,
The Christian's far-seen port be yours at last;
Where earth's short sunshine, with its
storms, are o'er,

And Heaven's own glories rise to set no more.

A MORNING MEDITATION.

By a Lady under a painful bodily affliction.

Another morning breaks upon my sight,
Cheering all nature with its welcome light;
Thousands awake to health, to hope, and joy,
Without one care their comfort to annoy;
Yet still regardless of the blessings giv'n,
Forget the gratitude they owe to heav'n:
Whilst I, by pain and sickness still oppress'd,
Quit my uneasy bed in search of rest,
Hoping, by change of place, that ease to meet,
To suffering nature exquisitely sweet.
But ease to me, alas! is still denied—
Ah! may its place by patience be supplied,
And humble confidence in Him whose pow'r
Supports me in the agonizing hour.

Thus arm'd, nor pain, nor sickness shall
dismay,

Thro' the dark cloud I see approaching day;
The Sun of Righteousness, arising, brings
Life in his light, and healing on his wings.
Bright luminary of my soul, display
Thy power to chase the shades of grief
away;

Thine all-pervading influence impart,
Cheer and enlighten my benighted heart,
Root out the anxious weeds of earth-born
care,

And bid celestial comfort blossom there.

LINES,

Written in Sickness.

"Oh that I were as in months past, as in
the days, when God preserved me."

Job, xxix. 2.

Oh, treasure richer than a kingdom's wealth,
The end, the object of my ardent prayer;
How do I mourn thy loss, heart-cheering
health!

How make thy lov'd return my daily care!

Yet let me check the foud, the anxious hope,
And yield submissive to his righteous will;
Whose tender mercies, with unbounded scope,
Have through my varied life pursued me
still.

Unerring Wisdom issued the decree;
And shall a worm pronounce his ways un-
just:

No—let my stay, my consolation be,
"My Maker knows his creature is but
dust."

Tho' sleepless nights, and pain-devoted days,
In sad succession, still my life annoy,
His sacred word my drooping heart shall
raise,

For, "they that sow in tears, shall reap in
joy."

Let faith and patience then, O God, be mine;
These are the graces which I humbly crave;
Patience shall regulate my will by thine,
And faith extend my view beyond the grave.

REVIEW OF BOOKS, &c.

Considerations on the System of Parochial Schools in Scotland, and on the Advantage of establishing them in large Towns. By Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow. 1819, pp. 32.

The Christian and Civic Economy of Large Towns. By Thomas Chalmers, D.D. Nos. 1, 2, 3, and 4. 1820.

THE name of Dr. Chalmers is familiar, we doubt not, to all our readers. Since the time of his being brought to the knowledge of the truth, he has been indefatigably employed in directing the attention of others to its importance. His labours have been abundant, both through the medium of the pulpit and the press, and there is an earnestness, a boldness, and an honesty in his ministrations, which are eminently calculated to arouse attention.

The peculiarity of his style, which, although not classical, is always adventurous, and often highly eloquent, admirably corresponds with the sentiments which he delivers, and can hardly fail to excite a deep interest in his readers. His powers of illustration are very uncommon; when he has grasped an idea, which he thinks important, he labours to render the impression as vivid, on the minds of his readers, as he feels it on his own; he exhibits it in every possible light; turns it in every possible direction, and invokes to his aid all the energies of his splendid imagination. But while this method may not be unattended with advantage, it is also liable to many objections. In reading, as in all things else, the mind is desirous of advancing, and the writer who presumes to disregard this disposition, should possess no common powers of invention. But

Dr. Chalmers is not an ordinary writer. His imagery, indeed, is not always the most select, and his "intellectual views, in general, are wide and variegated, rather than distinct;" but while he sometimes amplifies too much, there is, in general, a fascination in his eloquence, which it is almost impossible to resist. He finds a passage to every heart, and seldom fails to kindle, in his readers, a portion of his own enthusiasm.

The previous studies of Dr. Chalmers, continue to exert considerable influence over his sentiments, on various subjects, intimately connected with religion. He is an enthusiastic admirer of the inductive philosophy, and his attention has been much directed to the science of political economy. In his "evidence and authority of Divine Revelation," notwithstanding some errors, into which he was seduced by his attachment to the particular line of argument which he had adopted, he has applied the principles of Lord Bacon with much success, to illustrate the humble deference and implicit subjection of mind which, on the subject of religion, we owe to the paramount authority of Scripture. The pamphlets, of which we have given the titles at the head of this article, are deeply imbued with the spirit of economics, a science which merits so much attention, and which, of late years, has been so successfully cultivated.

To this we do not feel disposed to object, for although experience has amply proved the necessity of attending to the caution of Scripture, against being seduced into erroneous views of religion, "through philosophy and vain deceit, after the tradition of men; after the rudiments of the world, and not after Christ;" yet we are far from undervaluing the influence of good

or bad civil institutions on the human character, or imagining that the former are not eminently subservient to the progress of the truth. It has always been the policy of the arch-enemy of mankind, to blend the most pernicious errors in religion with the whole structure of society, so that it might be very difficult, if not impossible, to correct them, without the whole social system being overturned, with which they were entwined in endless ramifications.

The Scriptures teach us to expect an order of things widely different from any which has yet existed; when, through the progress of the Gospel, accompanied with the powerful influence of the Holy Spirit, the state of society shall be exceedingly improved; when men shall beat their swords into ploughshares, and learn the art of war no more. It is very remarkable, that men of the world, who disregard the Scriptures, are beginning to anticipate something of the same kind; that they are looking forward to a moral and political regeneration, when the sources of corruption shall be in a great measure dried up, and when fewer temptations shall be presented to the human race.

We are well aware that their anticipations are, in some respects, groundless; that it is righteousness which exalteth a nation, and that the expectation of an end being put to war, and oppression, and rebellion, unconnected with the progress of the Gospel, is like "the baseless fabric of a vision." But we have no doubt that the time of the fulfilment of the prophecies, respecting the glory of the latter days, is approaching, and that the stir and jealousy, and inquiry, in regard to existing institutions, which are prevalent in Europe, are so many harbingers of a brighter day than has yet dawned on the benighted nations of the world. We are convinced, that

when the time to favour Zion is come, "the earth will help the woman," and that various bars to the virtue and happiness of mankind, which originated in times of darkness and superstition, which sprang from the influence of the man of sin, and have eminently tended to rivet his chains upon the nations, will be removed as he totters to his fall.

Under this aspect, we recognize the attention paid to political economy, as one of the cheering signs of the times, and although all our expectations of the melioration of society are founded on the progress of pure and undefiled religion, we hail, as a useful auxiliary, those plans of improvement, formed on an enlarged view of the evils which an opposite system has entailed upon the world.

We are, therefore, fully prepared to accompany our author in his schemes for the improvement of society, and can assure him that we do not belong to that class which he thus feelingly describes.

"It is certainly to be regretted, that many of our most pious, and even our most profound, theologians, should be so unfurnished as they are with the conceptions of political economy. But it is their active resistance to some of its clearest and most unquestionable principles—it is their blindly sentimental dislike of a doctrine, which stands on the firm basis of arithmetic—it is their misrepresentation of it, as hostile to the exercise of our best feelings, when, in fact, all its hostility is directed against such perverse and unfortunate arrangements, as have served to chill and to counteract the sympathies of our nature—it is the dogmatism of their strenuous asseverations, against that which experience and demonstration are ever obtruding upon the judgment as irrefragable truth—it is this which is mainly to be regretted, for it has enlisted the whole of their high and deserved influence on the side of institutions pernicious to society—and what, perhaps, is still worse, it has led a very enlightened class in our land, to imagine a certain poverty of understanding, as inseparable from religious zeal; thus bringing down our Christian labourers from that estimation which, on their own topic, so rightfully belongs to them, and deducting from the weight of that professional testimony,

which it were the best interest of all classes most patiently to listen to, and most respectfully to entertain."²⁸

While we entertain no prejudice against the study of political economy, should we find in our author's lucubrations, any principles opposed to the word of God, we shall not be deterred from exposing them, by the apprehension of being numbered among those, who are "unfurnished with the conceptions" of that science.

In his "considerations on the system of parochial schools," Dr. Chalmers describes three systems for the education of a country, and examines their respective merits.

1st. The wholly unendowed system—when education is not in any shape patronised or instituted, but is "left merely as an article of native and spontaneous demand, among the people of a country."

To this system our author objects, because there is a wide difference between the moral or intellectual, and the physical wants of our nature. In regard to the latter, the more that things are left to the mere operation of demand and supply, so much the better. But we have no guarantee for the people making a primary movement after instruction; the want of knowledge extinguishes the desire of knowledge, and therefore the wholly unendowed system has never been found effectual to the object of originating, in any country, a habit of general education.

We should be sorry to differ with our author *in limine*, but we must be permitted to say, that he has treated this question very superficially. There is no doubt a material difference between the intenseness of men's desire after education, and after food and clothing. The latter are of primary necessity, and are essential to our existence; we therefore

need no prompter, in any circumstances, to encourage us to the pursuit of them. But no sooner is man able to command a sufficiency of food and clothing, to satisfy his hunger, and to protect his body from the cold, than he is disposed to distinguish himself by the superiority of the provision for his table, and the costliness of his dress. And so strong is his desire of pre-eminence, that he willingly sacrifices the indulgence of his appetite to the gratification of his pride.

Savages despise education; they do not see how it would render them at all more successful in the chase, or more formidable in war. In the middle ages too, down to a very late period, men of the highest birth and fortune were almost destitute of education. They sought for distinction in courts and camps, in tilts and tournaments, and all the other imposing institutions of chivalry. Learning was almost exclusively confined to a single order, and was thought unworthy the notice of the polite and accomplished gentleman. Indeed the aspect which it assumed was very revolting. The clergy were engaged in endless janglings about "entities and quiddities," which were calculated to excite contempt for the studies with which they were occupied. But when the stores of Greece and Rome were laid open, the taste for literature was gradually diffused, and learning advanced with rapid strides. Nor was it confined to the higher classes: in exact proportion to the progress of civilization and refinement, the desire of education descends in the scale of society. Its benefits are quickly perceived; it confers a marked superiority on those who possess it, and therefore it comes to be so much valued, that people are willing to render, for its attainment, a "sensible proportion of that money, which went to the purchase of their physical

* Civic Economy, p. 17, 18.
CONG. MAG. No. 32.

gratifications." The more that education prevails in a country, the more strongly are its advantages felt, and parents are the more unwilling that their children should be deprived of the benefit.

"But," says Dr. Chalmers, "The night of ignorance is seen to be perpetuated in every land, where no extraneous attempts are made, on the part of the wealthy and enlightened, for the object of its dissipation," p. 5.

Admitting this—the necessity of "a national establishment of teachers" remains to be proved. The non-existence of such an establishment, does not imply that the wealthy and enlightened make no efforts to accelerate the progress of education, any more than the non-existence of poor's rates implies that they are indifferent to the misery of the destitute; and we have seen that there is a very powerful principle in the human mind, which not only tends to give efficacy to their exertions, but which, although left to itself, would to a considerable extent, obtain the same result.

But let us appeal to matter of fact. According to the most authentic accounts, in no country is education more generally diffused than in Iceland, and yet there is no national establishment of schools and teachers.* This may convince our author that his reasoning is not so conclusive as he seems to imagine.

The next scheme of education, mentioned by Dr. Chalmers, is that of free schools. Of this he disapproves, because, "what may be obtained without cost in money, is often counted unworthy of any cost in pains." The disadvantages of this plan are thus summed up:

"Carelessness on the part of the teacher, as well as remiss, and partial attendance on the part of the taught, is the likely fruit of that gratuitous system of education; the

aspect of which, we are now employed in contemplating," p. 8.

Our author then considers, what he terms the medium system of education, which had its origin in Scotland, at the time of the reformation; schools and school-houses were founded, and such a salary furnished to the teacher, as enabled him, "not to deal out a free education among the surrounding families, but to deal it out to them, upon certain regular and moderate allowances," p. 8.

This system reflects much credit on the Scottish reformers, and entitles them to the everlasting gratitude of their countrymen. To it must be attributed the striking fact, that "education has acquired a universality in Scotland, which is unknown in the other countries of the world,"* p. 11.

The full benefit of the system established in Scotland, has, however, been confined to country parishes, and the object of our author's pamphlet, is to extend it to the cities, in which he considers the cause of education to be rapidly, and alarmingly, on the decline, notwithstanding the attempts which have been made to check the growing evil.

He introduces his proposal, by adverting to another school-system, not a medium, but what may be called a compound system—when so many of the schools are wholly free, and all the rest of them wholly unendowed. Of this system Dr. Chalmers disapproves. Charity schools, he affirms, diminish the quantity of education. Applications for admission are more numerous than vacancies, and parents, under the influence of a hope, which turns out to be delusive, keep their children off from other schools; to which is added:

"The mischief of carrying the spirit,

* See Henderson's interesting Tour in Iceland.

* We leave it to our author, and Dr. Henderson, to decide whether Iceland forms an exception.

and desires of pauperism upward, by several steps, along the scale of society," p. 14.

To remedy this, he proposes,

"Endowing schools so far, as will enable the teachers to furnish education to poor town families, upon country prices—erecting schools and school-houses—and multiplying these erections till they meet the demand, and were thoroughly familiarized to the habits of our whole population," p. 15.

It is not intended that any one body of management should attempt to extend a right system of parochial education over the whole city, but to have several distinct and independent bodies of management, each of which would have its own manageable task, and would act with an impetus and vigour of which a vast general body is utterly incapable.

Such a plan has been set on foot in our author's parish—

"And the committee of education for the parish of St. John, have conceived the hope, that, by intent perseverance, and the use of all those legitimate means which are within their reach, they may at length succeed in the establishment of a right parochial apparatus; or, in other words, may arrive at the result of as many schools and school-houses, with permanent salaries to each of the teachers, as shall be commensurate to the object—a good elementary education, at reduced prices, to all the families of the parish."—p. 21.

Application is to be made for assistance to all connected with the parish by residence and property, and also by a congregational subscription among those who have seats in the church; and, in addition to this, it is recommended to poorer parishes to apply to the more affluent citizens, although not peculiarly connected with them.

By this plan, which he hopes will become general, our author proposes—

"To establish as many schools as shall overtake the population. Thus to recover the distance we have lost,—thus to repair the negligence of upwards of two centuries,—thus to do, in a few years, the work which should have been gradually advancing along the lapse of several generations."—p. 28.

It must not be disguised that large sums, and large sacrifices, are necessary to the entire and speedy accomplishment of this plan—

"And yet," says our author, "we will not despair of this cause, when we think of its many recommendations; and that, with all its cost, it would still form the best and the cheapest defence of our nation, against the misrule of the fierce and more untoward passions of our nature; and that the true secret for managing a people, is not so much to curb, as to enlighten them; and that a moral is of far mightier operation than a physical force, in controlling the elements of political disorder; and that, to give a certainty to the habit of education in towns, is to do for them that which has visibly raised the whole peasantry of Scotland, both in intelligence and virtue, above the level of any other population."—p. 28.

Having thus so fully developed the system proposed by our author, it only remains for us to make a few general observations on its merits.

1st. We are convinced that the evils of the present system are not over-rated. In the large towns of Scotland, education has been much neglected. This has, in part, been owing to the pressure of the times. At present, the expense of education is often altogether avoided, and, in other cases, the time is so shortened, and the education obtained so very imperfect, that, to adopt the language of Dr. Chalmers, it is—

"A mere semblance or apology for learning. The individual who, in reading to another, stops, and spells, and blunders at every short interval, can never read a passage to himself, so as readily to understand the subject. To read intelligibly, he must read fluently. And therefore it is, that there may be a partial scholarship, which, for every purpose of moral or literary improvement, is just as worthless as no scholarship at all."—p. 17.

2d. We are happy that our author does not propose, that government should undertake the task. Every thing will be conducted far more frugally, and in every respect better, by individuals, who take a deep interest, and exercise a constant superintendence over the system, than could possibly be

the case under the control of government, whose transactions are necessarily on so large a scale, that they are always made subservient to personal advantage, and, in some shape or other, employed for the purpose of party politics. In the present plan every thing depends on proper management. Schools and school-houses might be built in every parish in Glasgow, capable of accommodating the whole population, and after all, very little good be effected. In order to this, there must be active individuals, who will devote their time to the working of the machinery, which they have erected, and the great difficulty will be to obtain a sufficient number of such individuals.

3d. Nothing is said respecting religious instruction. We should not wish this to be overlooked; but we trust there is to be no arrangement, which will in any degree interfere with the religious sentiments of the parents—nothing to tempt them to part with their children on the Lord's Day, instead of carrying them to their own places of worship. Indeed, we should think it better if no arrangements for the Lord's Day were made in these schools, or, at all events, that no arrangements of this kind should be a condition of children's being received.

4th. We trust, that proper teachers will be selected, and that their being of the Established Church, will neither be required nor expected. Doubtless, where there are salaries, and school-houses, teachers belonging to the Established Church may be procured, and persons will be found willing, for such an inducement, to quit other sects; but much depends on faithful and conscientious men being obtained, and no discouragements should be thrown in their way, with whatever denomination they are connected. Far less should they be tempted to sacrifice principle to secular

advantage. We would not represent real religion as absolutely requisite for the situation of a school-master; but where Christian teachers can be procured, we have no doubt that they will be found far preferable to others.

(To be continued.)

The Life of Andrew Melville: containing Illustrations of the Ecclesiastical and Literary History of Scotland, during the latter part of the Sixteenth, and beginning of the Seventeenth Century. With an Appendix, consisting of Original Papers. By Thos. M'Crie, D. D. 2 vols. 8vo. Edinburgh, 1819.

No biographical work of modern times has been productive of so great an effect on the public mind, or so large a portion of well earned fame to its author, as the life of KNOX. It threw great light on the events and progress of the Scotch reformation, dispersed the clouds of ignorance and prejudice, which had long hung over the character and proceedings of the northern reformer, and brought into notice persons and principles too long forgotten or neglected. We do not wonder, that the ready and even flattering reception which this work experienced, should have excited Dr. M'Crie, to prosecute his researches into the ecclesiastical history of Scotland: and certainly there is at present no man in the country, so capable of doing justice to the subject. For soundness of judgment, for patience of investigation, for accurate and minute acquaintance with the story of those times, and with most branches of theological knowledge, as well as for manly firmness in asserting his principles, we know not that any superior, or even equal in all respects, will be found.

The life of Melville is, in various particulars, a different work from that of Knox; and we doubt much,

whether it will ever attract the same notice. We say this, not because we think it inferior to the former, in execution. On the contrary, we apprehend more labour has been bestowed on it: there is certainly more learning discovered in it, than in the other. But several circumstances combine, to render this work less interesting, and less likely to be popular. All the world had heard of the name, and deeds of Knox; of Melville, few comparatively know any thing. The reformation was a splendid event in the life of the former, to which there is nothing that can be said to correspond in the life of the latter. Mary, the grand opponent of the stern, but excellent Knox, has but a sorry counterpart in her son, James, the antagonist of Melville. The contentions whether Presbytery or Episcopacy should rule unrivalled, and with despotic sway, are not only less interesting than the struggles between Popery and Protestantism; but to those who object to the *jus divinum* of both, and protest against the exclusive domination of either, they become a matter of comparative indifference: and to all the friends of Episcopacy, positively disagreeable. We must confess also, that to us, there was a charm about the personal religion of Knox, that does not strike us in the character of Melville. He was, indeed, superior to the reformer in learning, and his equal, perhaps, in intrepidity; but was far inferior to him in the nobler feelings and virtues of Christianity. It is impossible to read the life of Knox, without admiring the features, and catching the spirit of the man of God: we rise from perusing the life of Melville, with the feeling, that a small portion of genuine religion might fully account for all he did and suffered. His love of poetry and light reading, his zeal for presbytery and church-power, and his boisterous, and sometimes not

very Christian altercations, with Bishops, and Counsellors, and Princes, stand out more prominently on the canvass, than we are disposed to approve in the character of one who contends and suffers for the faith of Christ. We by no means wish to insinuate, that Melville was not a very excellent man; we merely say, that his Christianity, is not so prominent, as some other parts of his character: it is more taken for granted, than established and illustrated.

While these circumstances are likely to operate against the popularity of the work, they encrease rather than diminish the merit of Dr. M'Crie. He had a more difficult task to perform than before; and in the performance of it he has acquitted himself in a manner that must enhance his value in the literary republic. To the lovers of civil liberty, the struggles which it records, must be deeply interesting. Those who think that the history of the church, consists chiefly in the detail of the fluctuations of civil patronage, or in contests, whether the King or the clergy should rule, will find much to gratify them. The admirers of Presbytery will here find a hero quite to their mind; and in the establishment and overthrow of their favourite polity, will acquire lessons of wisdom, and additions to their stock of experience. The friends of literature may here enjoy many a delightful repast, and every Scotchman will consider the work itself, and the views it affords of the early learning of Scotland, as so many new reasons for glorying in the land of his fathers.

Andrew Melville was born at Baldov, in Fife, on the first of August, 1545. Having lost both father and mother, when only two years of age, he was taken into the house of a brother, where he received all the kindness and attention, which his circumstances re-

quired. He received his early education at the grammar school of Montrose; from which in the year 1559, he removed to the University of St. Andrews. There he acquired the character of "the best philosopher, poet, and Grecian of any young master in the land." Not satisfied with all the learning he could procure in Scotland, in the nineteenth year of his age, he set out for France, and at Paris and Poitiers, prosecuted his studies with great ardour till 1568. While at the latter place, the following interesting incident occurred.

"The civil war between the Catholics and Protestants, which was renewed in 1567, continued to spread through the kingdom, and extended its baleful influence to the seats of learning. In 1568, Admiral Coligni, at the head of the Protestant army, laid siege to the city of Poitiers, which was vigorously defended by the young Duke of Guise. The classes of the University being broke up, Melville entered into the family of a Counsellor of Parliament, as tutor to his only son. When he was making rapid improvement in his education, this promising boy, was prematurely cut off. Coming into his room one day, Melville found his little pupil bathed in blood, and mortally wounded by a cannon ball from the camp of the besiegers which had pierced the louse. He lingered for a short time, during which he employed the religious instructions, which he had received in comforting his afflicted parent; and expired in his tutor's arms, pronouncing these words in Greek, *Διδασκαλε, τον δρομον μη τετεληκα*—Master, I have finished my course—Melville continued to retain the most lively recollection of this affecting scene, to which he never could allude without tears."—p. 28, 29.

After this, Melville made his way to Geneva, where he was chosen Professor of Humanity, and formed an acquaintance with Beza, Portus, Scaliger, and other learned and celebrated men. In 1674, he left Geneva, and, after an absence of ten years, reached his native country in safety. Shortly after his return, he was admitted Principal of the University of Glasgow. This office he held for six years, and discharged its duties with distinguished honour to him-

self, and advantage to the College. From Glasgow, he was removed to St. Andrew's in 1580, to be placed at the head of a new divinity college. Here his cares and troubles multiplied exceedingly. The teachers who were ejected to make way for the new arrangement, his colleagues, and his views of education all occasioned him much trouble. In addition to these, the state of the church became more alarming, and as Melville took an active part in her support, he was involved in all her calamities. As Moderator of a General Assembly, he preached a sermon at its opening, which gave great offence to the Court. The Assembly drew up a remonstrance, craving redress of grievances, which Melville and some others were appointed to present. In the following passage, we have a curious illustration of the state of the times, and of the spirit of Melville.

"The favourites expressed high displeasure at hearing of this deputation, and the rumour ran that the commissioners would be massacred, if they ventured to approach the court; when they reached Perth, Sir James Melville of Flathill, waited on James Melville, and besought him to persuade his uncle not to appear, as Lennox and Arran were particularly incensed against him, for the active part which he had taken in defeating their measures. When the message was brought to him, and his nephew began to urge him not to despise the friendly advice of their kinsman, Melville replied, "I am not afraid, thank God! nor feeble-spirited in the cause and message of Christ; come what God pleases to send, our commission shall be executed." Having obtained access to the king in council, the commissioners presented their remonstrance. When it had been read, Arran looking round the assembly with a threatening countenance, exclaimed, "who dares subscribe these treasonable articles?" "WE DARE," replied Melville; and advancing to the table, took the pen from the desk and subscribed. The other commissioners immediately followed his example. Presumptuous and daring as he was, Arran felt abashed, and awed for the moment; Lennox addressed the commissioners in a mild tone; and they were peaceably dismissed. Certain Englishmen, who happened to be present, expressed their astonishment at the bold carriage of

the ministers, and could scarcely be persuaded that they had not an armed force at hand to support them. They might be surprised; for more than forty years elapsed after that period, before any of their countrymen were able to meet the frown of an arbitrary court with such firmness and intrepidity."--Pages 272, 273.

He was summoned to appear before the Privy Council for seditious and treasonable speeches, said to have been uttered by him, in his sermon and prayers on a fast day. This charge he denied, and produced satisfactory evidence of its being false; but claimed that he should be tried in the first instance by the Ecclesiastical Courts. The Council, after hearing him, adjourned to the following day.

"In the interval, Melville, after consulting with his brethren, drew up, in the form of a protest, the objections which he had already stated verbally against the Council's proceeding in the trial. Next day the commissioners from the presbytery, and from the university of St. Andrews attended, the former to protest for the liberty of the church, and the latter to re-pledge Melville to the court of the rector, but they were refused admission; and Melville, finding that the council were determined to proceed, gave in his protest. The reading of this paper, though expressed in the most temperate and respectful language, threw the King and Arran into so violent a rage, that their threatenings disturbed the Privy Council, and spread an alarm among those who were without, and anxiously waited the issue of the trial. This violence roused Melville's spirit. He resolutely defended the step which he had taken, and told the counsellors, that when there was a constituted church in the country, they shewed themselves too bold in passing by its teachers, and assuming a right to pronounce sentence on the doctrine, and control the administration of the servants of a King and Council greater than themselves: "and that ye may see your weakness and rashness, in taking upon you what ye neither can nor ought to do, (unclasping his Hebrew Bible from his girdle, and throwing it on the table, he said,) these are my instructions, see if any of you can judge of them, or shew that I have passed my injunctions." Arran took up the book, and perceiving it to be written in a strange language, gave it to the King, saying, "Sir, he scorns your Majesty and the Council." "No, my lords, (replied Melville), I scorn not; but with all earnestness, zeal, and gravity, I stand for the

cause of Jesus Christ, and his church." He was several times removed, but not allowed to have any intercourse with his brethren. Intreaty and menace were alternately used, to induce him to withdraw his protest, but he refused to do it, unless his cause were remitted to the proper judges. At last, Stewart was brought forward as accuser, and the deposition of a number of witnesses taken. But although most of them were his known mislikers, nothing could be extracted from their evidence, that tended to criminate him. Notwithstanding this, he was found guilty of declining the judgment of the Council, and behaving irreverently before them; and was condemned to be imprisoned in the castle of Edinburgh, and to be further punished in his person and goods at his Majesty's pleasure.--pp. 290--292.

The mixed nature of the constitution of the Scottish church, evidently occasioned some of these collisions between the civil and ecclesiastical authorities. On the one hand, the ministers would not abstain from censuring the conduct of government; on the other, there was a constant disposition on the part of government to interfere with the privileges of the church, and to deprive her of her liberty. Dr. M'Crie admits, that a collision could not always be avoided, in this exercise of the rights of the two authorities. We apprehend the principles of the New Testament when followed, will always prevent collisions of this nature. Churchmen ought to be subject to the same laws, and if they become offenders, should be tried in the same courts with other men. The fearless annunciation of all that concerns the salvation of the guilty, becomes the character of the servant of God; but preaching against political abuses, or the vices of men in power, or uttering any thing even bordering on sedition, we conceive to be an abuse of the liberty of the pulpit. At the same time we can make great allowance on account of the circumstances of the time and country in which Melville lived; and there is much force in the following apology of Dr. M'Crie.

"At the period of which we speak, the pulpit was, in fact, the only organ by which public opinion was, or could be expressed; and the ecclesiastical courts were the only assemblies in the nation which possessed any thing that was entitled to the name of liberty or independence. Parliament had its business prepared to its hand, and laid before it in the shape of acts which required only its assent.—The courts of justice were dependent on the will of the Sovereign, and frequently had their proceedings regulated and their decisions dictated by letters or messages from the throne. It was the preachers who first taught the people to express an opinion on the conduct of their rulers; and the assemblies of the church set the earliest example of a regular and firm opposition to the arbitrary and unconstitutional measures of the court. This is a fact which has been strangely overlooked by most modern writers, who, instead of presenting accurate and liberal views of the state of society at that period, have too often amused their readers by pointing sarcasms, or turning elegant periods, on the arrogant pretensions and dangerous encroachments of a presbyterian hierarchy."—p. 302.

Admitting the justice of all this, we must still ask the previous question,—Is the pulpit in any circumstances appointed by Christ to be the vehicle of correcting political abuses?—Or to teach the people to express an opinion on the conduct of their rulers?—Or to set an example of firm opposition to arbitrary and unconstitutional measures? If it be, let the law of Christ be pointed out which requires this conduct from his Ministers. None who read our pages will suppose that we are the friends or advocates of arbitrary power, or indifferent to civil and religious liberty; or that we do not feel the most ardent attachment to the men who struggled with oppression, and to whom we are indebted for much that we enjoy. Many things which they did as *Ministers*, and which they contended they had a right to do in *that capacity*, we think wrong; which, had they done, as members of the civil community, and defended simply on constitutional principles, would have been perfectly right, and would have met with our warmest appro-

bation. But a civil establishment of religion is always *imperium in imperio*. It must either submit to be the tool of the state, or, by opposing or thwarting it, be the object of jealousy and interference. In both ways the interests of religion must suffer.

Melville, instead of submitting to be imprisoned, and probably assassinated, retired to England. Presbytery was overthrown in Scotland by the artifices of the Bishops, and the servile submission of its Parliament to the arbitrary will of the Court. This triumph, however, did not last long. Arran, who governed James during his minority, soon disgusted both the monarch and the nobility—lost his influence—was driven to exile;—and Melville, with the banished noblemen, returned to Scotland after an absence of twenty months.

Upon his restoration to his native country, he exerted himself in recovering the liberties of the Church; but experienced many difficulties from the selfishness of the nobles, dissensions among the Ministers, and the character and influence of the King, who now assumed the reins of government. Of this singular monarch, Dr. M'Crie has drawn a full length portrait with considerable skill. As James had no small influence on the future fate of England, as well as of Scotland, our readers will not be displeased to see a full view of the first sovereign of Great Britain.

"James was now in the twentieth year of his age; and, as he early arrived at maturity, his character had already unfolded itself, and his capacity appeared to greater advantage, and perhaps was really greater, than at any future period of his life. He possessed a natural quickness of apprehension, and fluency of speech, which had an imposing effect, and impressed strangers with an idea of his talents which subsequent acquaintance invariably tended to diminish. He was not deficient in learning, but his knowledge was of that kind which is often attained by persons of high rank but slender intellect, who have received a good education. The soil being thin, but

well improved, the abundance of the first crop excited hopes which were not afterwards gratified. The taste which he had contracted for study, and which, to a vigorous and active mind, would have afforded an innocent and agreeable relaxation, only ministered to his vanity, and created a feverish thirst for literary fame, which could be gratified only by courtly adulation. His studies never interfered with his amusements; but they diverted him from the duties of his office, and confirmed and aggravated the errors of his administration. When he should have been learning the art of government, he was serving an apprenticeship to the Muses; and while his ministers were perverting all the principles of justice, and grinding the faces of his subjects with oppression, he was busied in composing and publishing 'Rules and Canticles for Scottish Poetry.' Having little mind of his own, he was moulded by those who were near him, and whom vanity or affection induced him to imitate. Hence the motley and heterogeneous composition of his character,—that love of letters which was combined with a passion for low sports and buffoonery; those pretensions to religion which were discredited by vulgar profaneness, and the coarsest blasphemy; and those maxims of political wisdom which were mixed up in his speeches and writings with the most undisguised avowal of the principles of absolute authority. The former were instilled into his mind by his early instructors: the latter he drank in from his corrupt favourites and the base companions whom they placed around him. Other princes were in love with despotic power; James thought he could demonstrate its reasonableness, and was not satisfied unless he could produce the same conviction in the breasts of others. He employed both the sceptre and the pen in his defence; and those who ventured to oppose his measures, had to encounter the dogmatism of the disputant as well as the wrath of the despot.

Poetry, politics, and divinity, were the three subjects on which his Majesty was fond of displaying his talents. The poets were more disposed to pay their court to him, than to contest his merits; there were few politicians of that time, who were so bold as to lay down rules to kings, or to question the wisdom of their actions, so that the chief opposition which James met with was from divines, who wanted taste to perceive, or politeness to applaud the beauties of his sonnets, insinuated their doubts of the political aphorisms which he gave out, and flatly contradicted his theological dogmas. James, on the contrary, prided himself greatly on his skill in divinity, and verily thought that he could settle a theological question, or make a commentary, or handle a text, better than all the divines of his kingdom. This appeared very conspicuously in the late conference at Liplithgow.

In the same paper in which he disclaimed the right of judging in doctrine, interpretation of Scripture, or heresies, he dogmatized, and interpreted, and created heresies, with the utmost freedom and confidence. And he concluded with throwing down the gauntlet to the whole clerical corps:—"Whatsoever I have affirmed, I will offer me to prove by the word of God, purest ancients, and modern neotericks, and by the example of the best reformed kirks." He gave another display of his passion for politics soon after the dissolution of the parliament. Having gone to Edinburgh, he attended worship in the High Church. Balcanquhall, in the course of his sermon, advanced something which was derogatory to the authority of bishops; upon which, James rose from his seat, and, interrupting the preacher, asked him, what Scripture he had for that assertion? Balcanquhall said, he would bring sufficient proof from Scripture for all that he had asserted. The King denied this, and pledged his kingdom that he would prove the contrary, adding, that it was the practice of the preachers to busy themselves about such causes in the pulpit, but he was aware of their intentions, and would look after them. This interlude continued upwards of a quarter of an hour, to the great edification of the audience, after which, James resumed his seat, and heard the sermon to the end. But he was not satisfied with this skirmish: the preacher was sent for to the palace, where his Majesty had the satisfaction of engaging him in close combat for more than an hour. Not long after this, he signalized himself in a contest with an adversary of a different description. A great number of ministers and other spectators being assembled in Holyrood House, James Gordon, a Jesuit, was produced; his Majesty singly entered the lists with him, beat that practised disputant from all his defences, and was saluted victor by acclamation. James has often been accused of cowardice; but, at least, he discovered no lack of courage or keeness, in fighting for his civil supremacy against popish priests, and for his ecclesiastical supremacy against Presbyterian parsons. In the language of his ancestor—

'He turned and gave them baith their paiks,

'For he durst ding an' a' d'ir.'

Men said."—p. 340-345.

Such a person was certainly a very odd compound for the head of the Church. On this prerogative, however, James valued himself more than on any other. We do not wonder at this; but, we are, indeed, surprized that the Church of Scotland, knowing his character as the ministers did,

should have borne with such a person as a member, not to speak of looking up to him with reverence, as a man of authority among them. We quote the following passage as affording a singular contrast with the former character of the King.

"On the Sabbath after the coronation of the Queen, the King attended sermon at St. Giles's Church, and made an harangue to the people, in which he thanked them and the ministers for their conduct during his absence, confessed that the affairs of the kingdom had hitherto been ill administered, and promised to exert himself in the correction of all abuses. At the ensuing meeting of the General Assembly, he repeated these professions, lamented the bloody feuds which disgraced the country, and exhorted the ministers to embrace every opportunity of impressing their hearers with the enormity of such crimes. It was on this occasion that he pronounced his celebrated panegyric on the purity of the Church of Scotland. He praised God that he was born in such a time, as in the time of the light of the Gospel, and in such a place as to be King to such a Kirk, the purest Kirk in the world. "The Kirk of Geneva (continued his Majesty) keepeth Pasch and Yule. What have they for them? They have no institution. As for our neighbour Kirk in England, their service is an evil-said mass in English; they want nothing of the mass but the liftings. I charge you, my good people, ministers, docters, elders, nobles, gentlemen, and barons, to stand to your purity; and I, forsooth, so long as I brook my life and crown, shall maintain the same against all deadly." Whether James was on this occasion seized with a sudden fit of devotion and of affection for his Mother Church, or whether he merely adopted this language to gain the favour of the ministers, may admit of a doubt.—But it is certain that the speech was received by the assembly with a transport of joy: "there was nothing heard for a quarter of an hour, but praising God and praying for the King."

—p. 384—386.

Such a declaration from a man, addicted to "vulgar profaneness and the coarsest blasphemy," might have produced something else than a transport of joy and of praise. The language of religion in the mouth of such a man is infinitely more disgusting than a jewel of gold in a swine's snout; and the congratulations with which Royalty is sometimes saluted, if it happens to utter a religious sentiment, even when there is the strongest evidence of

the entire want of personal Christianity, have an awful tendency to degrade religion, and to harden the mind in infidelity. Genuine godliness is the same thing in a king as in a peasant; and, "speaking lies in hypocrisy," ought to discredit the profession of the one as much as that of the other.

Another passage in this volume is so singularly suited to present circumstances, that we cannot refrain from inserting it. It relates, (will our readers believe it?) to praying for the Queen; and, an order of council on this subject, relating to the ill-fated Mary, was productive of effects somewhat similar to those of a recent date.*

"Great occasion has been taken to asperse the church of Scotland, from the circumstance of some of the Ministers having refused to obey the King's order to pray for his mother, when she was under sentence of death. They might be too squeamish; but had James been less imperious, and more mindful of his disclaimers of all interference with the immediate acts of worship, he might have obtained ample satisfaction on this head. An act of council was made, prescribing the form of prayer; all Ministers were charged by public proclamation, to use it on pain of incurring his Majesty's displeasure; and commissioners and superintendents were commanded to suspend from preaching such as refused. None of the Ministers refused to pray for the Queen. The scruples of those who hesitated to comply with the order of the Court, rested upon the manner in which it was issued, and its implying, in their opinion, that Mary was innocent of the crime for which she was condemned to die. They had not been accustomed, like the English clergy, to pray by book, or to frame their addresses to the Almighty in words, which courtiers might be pleased to dictate to them, and to offer them up like criminals under the terrors of suspension. They had long entertained an unfavourable opinion of Mary. They had at different times been alarmed for the security of their religion, by plans laid for her restoration; and many of them were convinced of her accession to the conspiracy of Babington against Elizabeth. But the truth is, that few of them refused to pray for the preservation of her life. The order for this was not intimated at St. Andrews, until the very day of her execution, and it was immediately complied with. But the worst feature in the affair is, that

* See article, *General Assembly*, in our *Religious Intelligence*.

there is great reason to suspect, that James wished the Ministers to act a part in the solemn farce along with himself and Elizabeth. While he was issuing orders to offer up prayers for his mother's preservation, and summoning, imprisoning, and silencing Ministers for disobeying these, strong presumptions are not wanting, that his grief for her fate, and his indignation at Elizabeth's conduct, were in a great degree affected and hypocritical. It is certain, at least, that they were neither deep nor lasting." p. 365—367.

This passage, and similar occurrences, reminds us of the language of the Evangelist, respecting the pretended benevolence of Judas—"Not that he cared for the poor." That Kings and courtiers should wish to make the Ministers of religion act a part on many occasions, is only what might be expected; but when will men be so wise as to refuse to allow the worship of God to be the subject of political interference? On both sides, in all such cases, religion is merely the stalking horse. On political questions, we here pronounce no opinion; but we must express our gratitude, that we belong to churches, in which we can pray, as well as preach according to our conscience.

(To be concluded in our next.)

Memoirs of Oliver Cromwell and his Sons, &c. Longman and Co.

(Continued from p. 383.)

THE mass of information brought together in this volume, from a great variety of sources, scarcely admits of a regular analysis. With regard to a large proportion of it—that which includes a general view of the course of public affairs, from the calling of the Long Parliament, in November 1640, to the period when Cromwell was established in the Protectorate, we can speak only in general terms. It is not necessary to present any abstract of this portion of the work, and it may be sufficient to observe, that it consists of a connected narrative of events, made up from the accounts of the principal wri-

ters on both sides of the quarrel. The mode of compilation which the author has adopted, has certainly one advantage—that of enabling the reader to form his own judgment upon the various authorities adduced, and thus to collect his views of each important transaction, from no single testimony, but by a comparison of all. Yet we must be allowed to say, that great as this advantage is, it is more than counterbalanced by the embarrassment, and confusion, and delay, which it inevitably produces. It resembles the tedious process of being ourselves obliged to question a variety of witnesses, or to listen to their examinations and cross examinations, their evasions, and contradictions, and obscurities, when we had much rather hear an enlightened and impartial judge sum up the whole merits of the cause, in one close and intelligible view—a view which the mind could grasp with facility, and in which it could readily detect those prominent, or more material points, which are to regulate its final decision.

The latter part of the work, that which concerns the examination of the various authorities, upon the character and conduct of Cromwell, is, with great judgment, compiled in this form. It is the only way in which it could have been successfully done. But we think that this portion of the work would have appeared to much better effect, if the former—that which is purely historical, had been presented in the shape of a regular and original narrative, with references to authorities, wherever the author found it necessary to give an aspect to events, differing from that under which they had been previously exhibited. We are not, however, disposed to differ with Mr. Cromwell on the mere form of his work; nor to detain our readers any longer from the portion which is

especially devoted to the vindication of the Protector.

The first point which the author treats, in direct reference to the subject of his book, is the family descent of Cromwell. We think that this scarcely required so ample a discussion, since both Lord Clarendon and Hume have admitted the fact, that he was nobly descended, however the former may have endeavoured to prepare a way for the infamy he wished to pour on his name, by saying, that he was of *private and obscure birth*. The result of the author's examination of this point is, that Charles I. and Oliver Cromwell were cousins. Lord Clarendon and other writers have taken some pains to make it appear, that Cromwell's early life was distinguished by irregularity and vice; that he was idle at College, and left it without any improvement, either in manners or in learning. The author finds it not very difficult to meet all the assertions which have been made upon these points, and it does not appear that any thing beyond assertion is brought forward: but with regard to the period in which it was most likely that these irregularities would appear, from the age of 17 to 20, it is shown that most, or all of the charges brought against him, are destitute of any direct proof. It is said, that when he left Sydney Sussex College, Cambridge, he was sent to Lincoln's Inn, where he is described as living in habits of the grossest vice. But this charge is sufficiently disproved by the total absence of any kind of proof that he ever was at Lincoln's Inn; and by the certain proof that he was married before he was twenty-one. The author says:

"His early marriage is a circumstance in favour of his previous sobriety. A letter is certainly referred to, by some of the writers, anxious to establish this fact, as corroborative proof of these supposed irregularities: it is the first letter in Thurloe's

State Papers; it is dated Ely, 13th of October, 1638; and is addressed to his beloved cousin, Mrs. St. John. In it he says, "You know what my manner of life hath bene. O, I lived in, and loved darkness, and hated the light: I was a chief—the chief of sinners. This is true; I hated godliness, yet God had mercy on me."—This is only part of a letter. The writers that wished to establish this charge of irregularity, deem this passage a strong proof of its truth: they say the words undoubtedly imply some personal vice to which he (Cromwell) had been addicted. But, by a strictly religious person, either of those times, or of these times, they would not, it is conceived, be so construed. His living in, and loving darkness, he means to say, Mrs. St. John knew to have been the manner of his life, and that his hatred of godliness rendered him the chief of sinners. This, it is conceived, would be the language of any person of the present day, who, after professing Christianity in the common loose way, in which it is generally professed, and even preserving themselves free from the commission of all gross sins, and immoral acts, should become a convert to the stricter doctrines and precepts of the Scriptures, as held by those who are deemed to be the evangelical, or orthodox, believers of these times; they would thus, in like manner with them, describe themselves; they would consider themselves sinners, in so far as they had, theretofore, lived in a faith and practice short of those doctrines and precepts that they, in a state of conversion or repentance should feel to be those inculcated by the Scriptures. Neither should this language appear strange to a Christian. St. Paul, although a perfect model of a religious and moral character, under the Jewish ritual, when became a convert to Christianity, deeply laments his sins, both of omission and commission, describing himself as the chief of sinners, when his conduct appeared to the world irreproachable. We, the members of the established church, should also remember, that, in our Liturgy, we confess ourselves miserable sinners and offenders, and pray for mercy. We are not to presume these solemn professions to be made without meaning."—p. 216, 217.

An attempt is next made to vindicate the character of Cromwell for learning. The author proves, that so far from his being the ignorant and untaught barbarian, which some have represented him, he at least understood enough of Latin to be able, on one occasion, to comprehend a long discourse in that language, by the Dutch Deputy, and to be able, on another occasion, to converse

fluently in it, with the Swedish Ambassador. But it does not appear that his learning extended further than a knowledge of this language. He is reported to have been well read in general history; but beyond the ordinary education of a country gentleman, at the age in which he lived, we are not aware that any have attempted to exalt him. His patronage of learning, and of learned men, Mr. C. proves to have been considerably greater than Hume allows. The author next proceeds to vindicate the character of the Protectress; to show the purity of the Court, and illustrate the Protector's private and domestic character, as a husband and a parent.—The following letters, from many written at different times to his children, will sufficiently evince his affection and concern for his family. His eldest son had married a daughter of a Mr. Major, and the following letter is addressed to this gentleman:

"I hear my sonn hath exceeded his allowance, and is in debt: truly I cannot commend him therein; wisdom requiring his livinge within compasse, and callinge for it at his handes; and in my judgement, the reputation arisinge from thence would have bene more real honour, than what is attained the other way. I believe vain men will speake well of him that does ill. I desier to be understood, that I grudge him not landable recreations, nor an honourable carriage of himselfe in them; nor is any matter of charge likely to fall to my share, or stick with mee. Truly, I can finde in my heart to allow him, not only a sufficiency, but more, for his good; but if pleasure and selfe-satisfaction bee made the businesse of a man's life, soe much cost laid out upon it—so much tyme spent in it, as rather answers appetite than the will of God, or is comely before his saints, I scruple to feede this humour; and God forbid that his beinge my sonn, should bee his allowance to live not pleasinglye to our heavenly Father, who hath raised mee out of the dust to what I am. I desier your faithfulness (hee beinge alsoe your concernment as well as mine) to advise him to approve himselfe to the Lord in his course of life, and to search his statutes for a rule to conscience, and to seeke grace from Christ to enable to walk therein. This hath life in itt, and will come to somewhat; what is a

poore creature without this? This will not abridge of lawfull pleasures, but teach such an use of them, as will have the peace of a good conscience goinge alonge with itt. Sir, I write what is in my heart; I pray you communicate my minde hereto to my sonn, and be his remembrancer in these things. Truly I love him—he is deere to mee; soe is his wife, and for their sakes doe I thus write. They shall not want comfort nor incoragement from mee, so far as I may afford itt; but, indeed, I cannot thinke I doe well to feede a voluptuous humour in my sonn; if he should make pleasures the businesse of his life, in a time when some precious saints are bleeding and breathinge out their last, for the good and safetye of the rest. Memorable is the speech of Urijah to David, 2 Cronicles 11th.

"Sir, I beseech you, believe I heere say not this to save my purse, for I shall willinglye do what is convenient to satisfie his occasions, as I have opportunitye; but as I pray hee may not walke in a course not pleasinge to the Lord, soe think itt lyeth upon me to give him (in love) the best counsell I may, and know not how better to conveigh it to him, than by so good a hand as yours.

"Sir, I pray you acquaint him with these thoughts of mine; and remember my love to my daughter, for whose sake I shall be induced to do any reasonable thinge. I pray for her happie deliverance, frequently and earnestly."—p. 239.

The following is a copy of an original inedited letter in the possession of the Cromwell family; it is dated 13th August, 1649, and addressed, "For my beloved daughter, Dorothy Cromwell, (Richard Cromwell's wife,) at Hurslye, theise."

"My deere daughter,

"Your letter was very welcome to mee; I like to see any thinge from your hand, because indeed I stick not to say I doe intirelye love you, and therefore I hope a word of advise will not be unwelcome, nor unacceptable to thee. I desire you both to make itt, above all thinges, your businesse to seeke the Lord; to be frequently callinge upon him, that hee would manifest himselfe to you in his sonn, and bee listeninge what returns hee makes to you, for hee will be speakeinge in your eare, and in your heart, if you attend thereunto. I desire you to provoke your husband likewise thereunto. As for the pleasures of this life, and outward businesse, lett that bee upon the by—hee above all these thinges by sayth in Christ, and then you shall have the trewe use and comfort of them, and not otherwise. I have much satisfaction in hope your spirit is this way sett, and I de-

sire you may growe in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and that I may heere thereof; the Lord is very near, which we see by his wonderfull workes, and therefore hee looks that wee, of this generation, draw neere him; his late great mercye of Ireland is a great manifestation thereof. Your husband will acquaint you with itt--wee should bee much stirred up in our spirits to thankfullnesse--wee much neede the spirit of Christ, to enable us to prayse God for soe admirable a mercye. The Lord blesse thee, my deere daughter,

"I rest thy lovinge father,

"O. CROMWELL."

"I heere thou didst lately miscarrie—prithoe take heede of a coosh by all means; borrowe thy father's nagg when thou intendest to goe abroad."—p. 241.

The following is also an original. It is dated Carricke, 2d of April 1650, and addressed, "For my beloved sonne, Richard Cromwell, Esq. at Hurstly, in Hampshire."

"Dick Cromwell,

"I take your letters kindly; I like expressions when they come plainlye from the heart, and are not strayed nor affected. I am perswaded it is the Lord's mercye to place you where you are; I wish you may owe itt, and be thankfull, fulfilling all relations in the glory of God. Seeke the Lord and his face continually—let this bee the businesse of your life and strength, and lett all thinges bee subservient and in order to this. You cannot finde, nor behold the face of God but in Christ, therefore, labor to knowe God in Christ, which the Scripture makes to bee the sum of all, even life eternall. Because the true knowledge is not literall or speculative, but inward, transformeing the minde to itt—its uniting to and participating of the divine nature. (3 Pet. i. 4.) Its such a knowledge as Paul speaks off. (Philip. iii. 8, 9, 10.) How little of this knowledge of Christ is there amongst us! My weake prayers shal be for you; take heede of an unactive vaine spirit. Recreate yourself with Sir Walter Raghleye's Historie: it is a body of historie, and will add much more to your understanding than fragments of storie. Intend to understand the estate I have settel: its your concernment to knowe itt all, and how itt stands. I have heeretofore suffered much by too much trustinge others; I know my brother Maior will be helpful to you in all this: you will thinke, perhaps, I need not advise you to love your wife. The Lord teach you how to doe itt, or else it will be done illavouredly. Tho' marriage be no instituted sacrament, yett where the undefiled bed is, and love, this union aptly resembles

Christ and his church. If you can truly love your wife, what doeth Christ beare to his church and every poore soule therein, whoe gave himselfe for itt and to it. Command mee to your wife; tell her I entyrolly love her, and rejoice in the goodness of the Lord to her. I wish her every way fruitful. I thank her for her lovinge letter. I have presented my love to my sister, and cozen Ann, etc. in my letter to my brother Maior. I would not have him alter his affaires because of my debt. My purse is as his; my present thoughts are but to lodge such a sum for my two little gylres: its in his hand as well as any where. I shall not be wantinge to accomodate him to his minde. I would not have him sollicitous. Dick, the Lord blesse you every way. I rest

"Your lovinge father,

"O. CROMWELL."

p. 242.

Several remarkable proofs are brought forward of the Protector's kindness and humanity towards his enemies; and in particular of his liberality to the Duke of Gloucester and the Princess Elizabeth. A widely different representation is here given of the Duke's departure to the Continent, from that which Hume and other writers have made. This chapter, which principally concerns his private character, closes with the testimony of a Mr. J. Maidston, M.P. and steward of the household to Cromwell, recorded in Thurloe's Papers. Mr. Maidston was near the person of the Protector, and had good opportunity of observing him. He thus describes him:

"His body was wel compact and strong; his stature under 6 foote, (I believe about two inches); his head so shaped as you might see it a store-house and shop, both of a vast treasury of natural parts. His temper exceeding fiery, as I have known; but the flame of it kept downe, for the most part, or soon allayed with those moral endowments he had. He was naturally compassionate towards objects in distresse, even to an effeminate measure; though God had made him a heart wherein was left little room for any fear but what was due to himselfe, of which there was a large proportion; yet did he exceed in tenderness towards sufferers. A larger soule, I thinke, hath seldom dwelt in a house of clay than his was. I do believe, if his story were impartially transmitted, and the unprejudiced world wel peesest with it, she would

add him to her nine worthies, and make up that number a decemviri. He lived and dyed in comfortable communion with God, as judicious persons near him wel observed."—p. 261.

The IXth chapter is devoted to a view of Cromwell's public character and conduct; and commences with the proofs of his having been elected M. P. for the town of Cambridge, in the Parliament preceding that which is called the *long* Parliament. Incontestible proof is adduced of the error of Mr. Hume and others, who have affirmed, that he was at first a man of no note, and wholly insignificant in the Parliament. It is also proved, that, instead of the *long* Parliament being the first in which he appeared, and which did not meet till Nov. 1640, he represented Huntingdon both in 1625 and 1627, and was an active member in both these Parliaments. Several other statements made by Hume are proved to be equally unfounded. There is no evidence of his having obtained his election for Cambridge, either by *accident* or *intrigue*, as he affirms; and so far from its being connected with a factious and tumultuous opposition to the drainage of the Cambridgeshire fens, it is proved, that Cromwell received the thanks of the Earl of Bedford, and the other adventurers, for forwarding the ordinance relating to the drainage; and that the opposition Cromwell made, was to the injustice of the King, in endeavouring to take it out of the hands of the Earl of Bedford, and others who had sunk vast sums in carrying it forward. To heap, *per fas et nefas*, obloquy on the unfortunate Cromwell, after he obtains his seat, as is affirmed, by *intrigue*, he must not be allowed to hold it with any honour.

"The fervour of his spirit frequently prompted him to rise in the house; but he was heard with no attention. His name, for above two years, is not to be found oftener than twice in any Committee; and those Committees, into which he was ad-

mitted, were chosen for affairs which would more interest the zealots, than the men of business. In comparison of the eloquent speakers, and fine gentlemen of the house, he was entirely overlooked."—HUME.

Now, so far from any part of this being true, the whole is disproved on the very best authority, in the work before us. Sir Philip Warwick says, and he was certainly no friend to Cromwell, that the first time he heard him speak in the house, which was in 1640, "I sincerely profess, it lessened much my reverence unto that great council; for he was very much *hearkened unto*." p. 206. And as to the latter part of Mr. Hume's assertion, it appears, that besides several other important Committees, he was on that for considering the jurisdiction of the High Commission Court of Canterbury and York, and of the Star Chamber, than which, perhaps, a more important Committee never sat under the House of Commons; and so far from his being only in two Committees during two years, Mr. Noble testifies, from the authority of the Journals, that he was in no less than twenty Committees, from December 1641, to June 1642, a period of only six months.

The author in chapter X. gives a full account, from Rushworth, of the origin and progress of the self-denying ordinance, and refutes Lord Clarendon's statement of that transaction. In chapter XI. we have also a long account from Sir J. Berkely, of the negotiations carried on with the King, by Cromwell and the other officers, after the affairs of the former became desperate. From this statement, there is abundant and satisfactory evidence of Cromwell's sincerity in the negotiation; and it is no less evident, that the terms offered by the party of which Cromwell was now become the head, were the most reasonable in themselves, the most conciliatory towards the King and the Episco-

pallians, and the most liberal to the other religious parties. The testimony of Mr. O. C., himself an Episcopalian, is highly creditable to his candour, and is no less honourable to the tolerant spirit of the men of whom he writes.

"It is conceived that a doubt cannot remain in the minds of unprejudiced readers of this memorial, of Cromwell's sincerity, and honest and anxious exertions, to bring to a successful termination this negotiation for the restoration of the King, and that upon much more moderate terms than those offered by the Presbyterian party, particularly in respect of the church, which he appears to have left untouched. This forbearance was agreeable to their moderate and tolerant principles, as Independents. The other propositions are not stated; but the King appears to have objected to only two, besides the above respecting the church, and they all might probably have been got over, or reasonably settled by temperate management. But the King appears to have ruined all by his violent and indiscreet conduct toward the presenters of these propositions, and by his tampering with the different parties, and confiding in none of them. These circumstances, and the threats of the agitators, were evidently the causes of Cromwell's, and the other officers, desertion of the King, and joining the army in their subsequent proceeding to his trial." p. 369.

The dissimulation and obstinacy of the king, were now hurrying things to a fatal extremity. His heart was set on the establishment of arbitrary power, and the total overthrow of every form of religion but the Episcopal; while both these were odious to a large proportion of the country. The Presbyterians would have had no objection to admit, to a considerable extent, his high claim to civil power, provided their system of church government could have been made supreme and exclusive, and no toleration extended to any other; while there was a large party of the nation who thought more of abolishing royalty, and establishing a republic, than of enforcing any particular form of religion. The great body of the Independents, on the other hand, wished to restore royalty, but to limit and regulate it by law, and

to enforce no exclusive system of religion, but to extend an equal toleration to all, at least to all Protestant sects. They were willing to bring the affairs of the nation to a peaceful issue, and but for the strength and violence of the Presbyterians, would have effected it. The intolerance of this party, may be justly counted the sole cause of the failure of the treaty of Newport.

"The failure of this treaty, must be deemed to be principally imputable to the obstinacy of the Presbyterian party in thus pressing upon the king, and upon the nation, their own form of church-government and worship, without even allowing the king the use of the Liturgy, in his own private and family devotions.

"There is no appearance of haste or Independent interference: the Presbyterian party had, uninterruptedly, all the time they required; and it does appear most extraordinary, that a set of people, whose opposition to the measures of the king had been principally grounded upon their sufferings from religious intolerance, and who had so lately rescued themselves from the snare of it, should now be attempting religious uniformity; but they had entangled themselves in their engagement with Scotland, by the solemn league and covenant, which obliged them not only to assist the Scots, in maintaining the reformed religion in the Church of Scotland, but to endeavour the reformation of religion in England, according to the best reformed religion, so as to bring the churches in the three kingdoms as near together as possible. The similar attempt of the king, in Scotland, was one of the grounds of his quarrel with the Scots. What national and individual confusion and distress has this foolish attempt to bring about an impossibility, of no use to the state, could it have been accomplished, caused in the world in all times! It might have been expected, that the number of Sects into which the professors of Christianity are divided, would present an insurmountable obstacle to the attempt. Not only the several different sects are separated, by different modes of worship, or religious sentiments, from each other, but each of such sects are frequently divided amongst themselves; and even the clergy of our own establishment are not of one opinion upon the construction of many of its own articles. Had not the contrary appeared in all ages of the Christian church, religious persecutions would not have been credible." p. 487, 488.

We find that we cannot continue our extracts and observations; we

therefore hasten to state the representation which is given of the part Cromwell took in the proceedings, relative to the trial and execution of the king. So far from his being the chief mover and instigator of this measure, as his enemies have represented him, it appears that not till he found no way left for the restoration of tranquillity, did he accede to the measure, and then it was with great reluctance and hesitation. Even to the last he seems to have been dissatisfied, and to have felt it as a most painful alternative.

"Cromwell certainly very reluctantly concurred in the measure of the trial of the King. His sincerity in the negotiation for his restoration, upon moderate terms, and his assistance in favouring the king's escape from Hampton Court, and placing him in a state of personal freedom to quit the kingdom, cannot reasonably be doubted. The insincerity he discovered in the King in the treaty, and the threats of the agitators, who appear to have comprehended a great part of the army, seem to have alarmed him, and satisfied him that he could be of no further service to the King, than to facilitate his escape, and it was his own fault that he did not avail himself of the opportunity afforded him.

"Dr. Harris, in his anxiety to place Cromwell at the bottom of all these proceedings of bringing the King to a trial, takes upon himself to say, that Cromwell had a principal hand in all these transactions, and, in proof of his assertions, quotes from Walker's History of Independency, the following passage:—"When it was first moved, in the House of Commons, to proceed capitally against the King, Cromwell stood up and told them, that if any man moved this upon design, he should think him the greatest traitor in the world, but since Providence and necessity had cast them upon it, he should pray God to bless their councils, though he were not provided on the sudden to give them counsel."—p.429.

A great variety of tales have been handed down to us, the tendency and design of which have been to prove, that Cromwell was the most active agent in conspiring the death of the king, and that he took a species of infernal delight in accomplishing the design, and in insulting over the fallen monarch. The work before us notices a considerable number

of such tales; and with regard to all of them, proves, that they have no solid foundation, can be traced to no good authority, and, in short, that not one of them can be substantiated. On the other hand, it appears that Cromwell used every means to bring the King and the parliament to a reconciliation; that he favoured the king's escape, in the hope that it might lead to a final settlement of the nation; that when the measure of the trial was proposed, he declared his abhorrence of the act, considered in itself; that he refused to give his counsel; that after the trial commenced, though he certainly sat among the appointed judges, he treated the matter with the utmost gravity, and not with the levity which many ascribed to him, and that it was upon the principles stated by some of our ablest lawyers and historians, that both he and the assembly at large proceeded, in signing the warrant for the execution. Rapin, in stating the principal arguments employed by the defenders of the parliament and the nation, relative to this transaction, observes—

"That, according to the constitution of the English government, the king is no less bound than the subject, to observe the laws to which himself or predecessors assented, which is the principal clause of the coronation-oath: that, if this obligation be equal on both sides, there must be, therefore, equally means to cause them to discharge it, in case they neglect it: that, as for the subject, there is no manner of difficulty; the penalties against offenders are universally known, and the courts of justice are appointed to inflict them: that it is true the laws had ordained no penalty upon kings, who discharged not their duty, as well out of respect to the regal dignity, as because it cannot be supposed that the king, to whom the execution of the laws is committed, should be the first to break them, and betray the trust lodged in him by the people. That he is, nevertheless, bound to observe them himself, and cause them to be observed by the subject: that this is a principle generally acknowledged; but what is this obligation, if the observance of the laws depends solely on his will, and there be no just means to compel him to observe them, or to punish him when

he breaks them? Will it not be an empty sound, without any meaning? and will not the English government be as arbitrary as that of any other country in the world? That since, therefore, the laws have not decreed any penalty against a king, that should neglect his duty, or the manner to constrain him to discharge it; and as, nevertheless, he is bound by the same laws to procure the observance thereof, and to observe them himself, the nation's representative in Parliament is, of course, to call him to account, since it is not possible to imagine any other way: that, supposing the king to have violated the most fundamental laws of the realm, shall foreigners be applied to, to bring him to justice? Can it be supposed, contrary to experience, that the king is under an impossibility of breaking the fundamental laws of the kingdom, of endeavouring to subvert them, and of establishing an arbitrary government? Will it be maintained, that he may not do it with impunity? But, if he is assured of impunity, what difference is there between the English government and the most despotic; since its preservation will solely depend on the king's probity and will? If he runs no hazard in trying to alter the Constitution, after ten attempts, he will try again, even until he succeeds: that as to the objection, that less violent means than war may be used to oblige the king to the observance of the laws, and less unjust and extraordinary than taking away his life, to punish him for the breach of them, it is answered—this is true; and the Parliament had, accordingly, tried to secure the government, by other methods, or by demanding of the king, that the power of the militia might be lodged in both houses: that if the king agreed to it, the realm would have been in peace, and the people's jealousies have ceased; but that he had taken up arms to prevent the Parliament's using these means, is clear evidence that his design was to maintain himself in a condition to alter the government when he should have opportunity; that this unjust war had been the occasion of infinite mischief; of the death of thousands of his subjects, and the ruin of the rest; and that if he was brought to a trial, it was not so much a punishment to him, for violating the laws, as for preferring the unjust and violent way of arms, before the expedients offered him, to prevent his breaking them for the future."—Pages 415, 416.

That the individuals who proceeded with so much severity and decision against the king, were impelled by the consideration of the distresses which he had already inflicted upon the whole kingdom, during so long a space of domestic contention; that most of them

were conscientious men, and even religious professors of unimpeachable character, there is also abundant proof.

"Upon these transactions the best and wisest men have held different opinions, what should mitigate the severity with which the writers, on the king's part, have chosen to express themselves, respecting those who were concerned in bringing forward the real and dreadful catastrophe. These writers seem delighted with the terms regicides and murderers, and similar opprobrious epithets, not doing them the justice to allow that they acted upon principles they thought legal and right, however erroneous those principles might be; nor allowing for the confusion and terror by which the whole nation was then agitated. Most of those of the king's judges, who were brought to trial, appear to have been religious professors, and the irreproachableness of their moral characters and conduct in private life, afford strong grounds for believing that they were really religious persons. They must have been legally advised they were right, and their defence, made twelve years afterwards, affording ample time for consideration and repentance, shows them to have continued in the same mind; and even in the moment of expiring life, under the most cruel sentence, inflicted with the most unrelenting and strict severity, and which they underwent with the most patient and religious fortitude, they expressed no contrition; on the contrary, they justified the part they had taken to their last moments. These circumstances certainly do not prove them to have acted legally right; but they do prove their continued, unabated, conviction of the rectitude of their own conduct and motives. They appear to have entered seriously and solemnly upon the measure. Rushworth says, that the officers at the head-quarters at Windsor, had serious councils, and days spent wholly in prayer, for direction of their proceedings. Mrs. Hutchinson says, that Colonel Hutchinson, although he was very much concerned in his judgment concerning the cause, yet here being called to an extraordinary action, whereof many were of several minds, he addressed himself to God by prayer, desiring the Lord that if, through any human frailty, he were led into any error or false opinion in these great transactions, he would open his eyes, and not suffer him to proceed, but that he would confirm his spirit in the truth, and lead him by a right enlightened conscience; and that finding no check, but a confirmation in his conscience, that it was his duty to act as he did; he, upon serious debate, both privately, and in his addresses to God, and in conferences with conscientious, upright, and unbiassed persons, proceeded to sign the sentence

against the King; that though he did not then believe but that it might, one day, come to be again disputed among men, yet both he and others thought they could not refuse it, without giving up the people of God, whom they had led forth, and engaged themselves unto by the oath of God, into the hands of God's and their enemies; and that, therefore, he cast himself upon God's protection, acting according to the dictates of a conscience, which he had sought the Lord to guide; and, accordingly, the Lord did signalize his favour afterwards to him. Whitlock, who was no fanatic or enthusiast, nor did he approve of the trial of the King, speaking of the forementioned meetings with Cromwell, and others, to consider of the critical affairs of the nation, and of their reference to him and Sir T. Widdrington, to prepare a declaration, &c. describes themselves as praying to God to direct

them therein. All these circumstances do certainly prove the anxiety of these persons to do right, and that they were actuated by conscientious motives, in all these proceedings regarding the King, though they might be, and indeed it is conceived were, mistaken in their judgments of the legality of the action."—Pages 420, 421.

We have already extended this article beyond our ordinary limits, and are therefore compelled to defer our notice of Cromwell's religious character, and of the circumstances of his death, with the strictures we have to offer upon the general execution of the work till our next number.

(To be concluded in our next.)

VARIETIES, LITERARY, SCIENTIFIC, AND HISTORICAL.

The Original Mode of Preaching.

"You may easily find treatises written on the gift of Preaching, and the Eloquence of the Pulpit, the Composition of a Sermon, &c. &c. both in our own language and in foreign tongues; and he who has a good judgment may profit by them; but I must confess, all I have ever read on the subject has never conveyed so much information to my mind, on the original, and in my opinion, only proper mode of preaching, as Nehemiah, 8th chap. 8th verse. "So they read in the book, in the law of God distinctly: and gave the sense, and caused them to understand the reading."—A few moments spent in considering this subject, will not be lost. The Israelites having been lately brought out of the Babylonish captivity, in which they had continued 70 years, according to the prediction of Jeremiah xxv. 11. were not only extremely corrupt, but it appears, in general, lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it: but certain Levites stood by and gave the sense; i. e. translated it into the Chaldee dialect. This was not only the origin of the Chaldee Targums, or translation of the law and prophets into that tongue, but was also the origin of preaching from a text; for it appears, that the people were not only ignorant of their ancient language, but also of the rites and ceremonies of their religion, having been so long in Babylon, where they were not permitted to observe them. This being the case, not only

the language must be interpreted, but the meaning of the rites and ceremonies must also be explained; for we find from Neh. viii. 13, &c. that they had even forgotten the feasts of Tabernacles, and every thing relative to that ceremony. As we nowhere find that what is called *preaching on*, or *expounding* a text was ever in use before that period, we may thank the Babylonish captivity for producing, in the hand of divine Providence, a custom the most excellent and beneficial ever introduced amongst men. What the nature of preaching was at this early period of its institution, we learn from the above cited text.

FIRST. They read in the book of the law of God. The words of God are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things which make for his peace.

SECONDLY. They read distinctly; מפורש *m'phorash*, from פורש *parash*, to expand; they analysed, dilated, and expanded it at large.

THIRDLY. They gave the sense: שכל וסוד *vesom sekel*, put weight* to it, i. e. shewed its importance and utility: thus applying verbal criticism and general exposition to the most important purpose.

FOURTHLY. They caused them to

* The Doctor has inadvertently rendered the word שכל "weight," as if it had been שקל, which is not found in any M.S. or version. The word in the authorized version is literally correct.

understand the reading ובינו במקרא *vaiyobinu dammikra*, and they understood, had a mental taste and perception of the things which were in the reading; i. e. in the letter and spirit of the text. This mode of expounding is still more necessary to us: *First*, because the sacred writings, as they come from God, are shut up in languages no longer vernacular. *Secondly*, ninety-nine out of a hundred know nothing of these languages. *Thirdly*, provincial customs and fashions are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended. *Fourthly*, there is a depth in the word of God which cannot be fathomed, except either by divine inspiration, which no idler has reason to expect, or by deep study and research, for which the majority of the people have no time. *Fifthly*, sacred things are illustrated by arts and sciences, of which the mass of the people are as ignorant as they are of the original tongues. *Sixthly*, the people trust, in general, to the piety, learning, and abilities of their ministers, and maintain them as persons capable of instructing them in all the deep things of God: and believing them to be holy men, they are confident they will not take their food and raiment for doing a work for which they have not the ordinary qualifications."—*Dr. Adam Clarke's Letter to a Methodist Preacher.*

Christians are Scholars.

"HAPPY if we could consider every event and occurrence in life as a messenger from God, to give us some further intimation of his will, or some further illustration of his word. We are always in his school, and might be always learning; but we are too often ready to think ourselves out of school; and then, like heedless children, we think little about our lesson, as though, like them, we were only to learn by intervals. But the rule of our Master allows us no play days, or seasons of absolute vacation, and it is to our loss if we allow ourselves any. Could our eye and heart be fixed upon Him from day to day, from morning to night, we should profit apace. We might learn, not only in the closet or in the sanctuary, but in the street and upon the road. All the dispensations which we call extraordinary, are mercifully designed to recal our attention, to quicken our industry, and to advance our progress: and though some of them are at the time not joyous, but grievous, they are all equally good and gracious."

John Newton's Letter to Mr Barlow.

Courtesy of Richard Baxter.

MR. BAXTER, in two editions of his *Saints everlasting Rest*, printed before the year 1660, instead of the kingdom of Heaven, as it is in the Scripture, calls it 'the *Parliament of Heaven*;' but in the editions after the restoration, he restores the kingdom of God to its place in the language of the gospel.

The ceremony of Regal touching for the cure of the King's Evil.

THIS absurd ceremony is said to have been introduced into this country by King Edward, called the Confessor, about the year 1038. It is wonderful to think, that this superstitious notion of the virtue of the regal touch, should have long survived the reformation, but it was an idea pleasing to our monarchs, especially to the Stuarts, with whose opinions of the divine right, &c. it was in complete accordance. It was therefore practised even till the close of Anne's reign, as the mother of Dr. Sam. Johnson took him, when a child, and much afflicted with scrophula, to court, to receive the application of the royal fingers, which, alas! produced no effect: perhaps the *wicked revolution* had impaired this wonder-working faculty. For such was the opinion entertained of its efficacy, in the time of Charles II. that during his reign, more than 92,000 persons were touched by him, and on one occasion, mentioned by Evelyn in his diary, (March 28, 1684); "there was so great a concourse of people to be touched for the evil, that six or seven were crushed to death by pressing at the chururgeon's door for tickets."

That our readers may have a complete idea of this absurd and impious ceremony, we extract an account of it from the above work, written by Evelyn, who witnessed it, July 6, 1660. "His *Majty* began first to touch for the evil, according to costume, thus: his *Majty* sitting under his state in ye banquetting house, the chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, the king strokes their faces with both his hands at once, at which instant, a chaplaine, in his formalities, says, "*he put his hands upon them, and he heal'd them!*" This he sayd to every one in particular. When they had been all touched, they come up againe in the same order, and the other chaplaine kneeling, and having angel gold, (coin with the impress of an angel,) strung on white ribbon on his arme, delivers them one by one to his *Majty*, who puts them about the necks of the touched as they passe, whilst the first chaplaine repeats, "that is the true light which came into the world."

Then follows an Epistle, (as at first a Gospell,) with the Liturgy; prayers for the sick, with some alteration; lastly, the blessing: then the Lo Chamberlaine, and Comptroller of the Household, bring a basin, ewer, and towell, for his Ma^{tie} to wash." It is to the honour of the House of Brunswick, that this piece of kingcraft was discontinued by George I.

The following is a copy of the form of prayer used "AT THE HEALING." It is taken from 4to. edition of the Common Prayer, MDCCVI.

Prevent us, O Lord, in all our-doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee; we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ, our Lord. Amen.

The Holy Gospel is written in the xvi. chapter of St. Mark, beginning at the 14 verse.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief, &c. And he said unto them: Go ye into all the world, and preach, &c. And these signs shall follow them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven, &c.

¶ Then shall the infirm persons, one by one, be presented to the Queen upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the chaplain that officiates, turning himself to her Majesty, shall say these words following.

God give a blessing to this work; and grant that these sick persons, on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.

¶ After all have been presented, the chaplain shall say,

Vers. O Lord, save thy servants,

Resp. Who put their trust in thee.

Vers. Send them help from thy holy place.

These answers are to be made by them that come to be healed.

Resp. And evermore mightily defend them.

Vers. Help us, O God, of our salvation.

Resp. And for the glory of thy name, deliver us, and be merciful unto us sinners, for thy name's sake.

Vers. O Lord, hear our prayers.

Resp. And let our cry come unto thee.

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon these thy servants, that they, being healed of their infirmities, may give thanks unto thee in thy holy church, through Jesus Christ our Lord. Amen.

¶ Then the chaplain, standing with his face towards them that come to be healed, shall say,

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore your defence, and make you know and feel, that there is none other name under heaven given to man, in whom, and through whom, you may receive health and salvation; but only the name of our Lord Jesus Christ. Amen.

The grace of our Lord Jesus Christ, &c.

Earthquakes in 1819.

VOLCANOS have been remarkably active during the past year, and numerous dreadful earthquakes have happened in different parts of the world, and many of them very remote from each other; the following list is truly appalling, and shews that the judgments of God are still abroad in the earth:

Jan. 8, 1819.—At Genoa; the people fled into the country.

Feb. 24.—In the night. Canton of Tessin, near Morbio.

—Also in the night. Palermo; several shocks; a number of houses overturned.

—26.—Rome, Frascati, and Albano; shocks in the direction from S. E. to N. E.

Latter days of February.—Syria; shocks very strong.

Feb. 28.—In the night. Teflis, in Georgia; shocks preceded by a subterraneous noise; several old houses destroyed.

March 28.—Cranand Mazera; shocks in succession for an hour; houses tumbled down, and numbers of the inhabitants buried in the ruins.

April 3, 4, 11.—Capiapo, in Chili; three awful shocks, which totally destroyed that city: only 3000 persons

were able to save themselves in the surrounding plains.

— 8.—Temeswar, in Hungary; three shocks.

— 10.—Landshut, Germany; slight shock.

May 26.—Six P. M. Corneto, in Italy; many houses thrown down; a number of persons killed.

— 27.—One A. M. Sicily; violent shock; Etna, which for eight years has been in a state of profound tranquillity, appeared all in flames, and a considerable eruption commenced.

June 16.—Kutch County, East Indies; the town of Booj, and the Fort of Booj overturned; 2000 inhabitants buried under the ruins. Three days after the first shock oscillatory movements of the ground were felt from hour to hour; a volcano burst out ten leagues from Booj.

July 10.— $\frac{1}{2}$ past six P. M. Gwerode (Loire Inferieure); slight shocks in the direction from the north to the south; noise similar to that of distant thunder.

End of July.—Olette (Eastern Pyrenees); slight shocks.

Aug. 12.— $\frac{1}{4}$ past two A. M. Trinidad; violent shock in the direction of from east to west; duration four or five seconds; a considerable noise preceded the shock.

— 15.—Village of St. Andrew, Lower Canada; shock accompanied with a strong explosion.

— Venice.

— 29, 31.—Sweden and Norway; slight shocks.

Sept. 4.—Nine o'clock, P. M. Corfu; two violent shocks in a direction towards the north; all the clocks of the town were set a ringing by the effect of the oscillations.

Oct. 16.—One o'clock A. M. Martinique; the duration of the shocks more remarkable than their force; no accident.

Nov. 28.— $\frac{1}{2}$ past one in the morning. Comrie, Perthshire; strong shock, accompanied with a noise similar to that of distant thunder; duration ten seconds.

Earthquake in Scotland.

THE following account of an earthquake, recently experienced in Scotland, is given in a letter dated the 4th of March, from Glasgow, at which place it was particularly felt.—“About half-past eight o'clock in the morning of the 22d ult., after a sudden thaw had begun to succeed a frost, unprecedented for duration and intensity in this country for six years, a rumbling noise, proceeding from a northern direction, was heard,

which lasted about three seconds, and was immediately followed by a tremulous heaving of the earth, passing apparently towards the south. Scarcely had this first shock been observed, and while I was still giddy with its stunning effects, when another, and immediately a third, quickly succeeded; the last so smart that the bell in our town-house steeple was distinctly heard to ring. The inhabitants were so alarmed, that many who were in bed ran into the street, and jostled one another, quite stupified by the concussions, while the omens of clashing doors and ringing bells terrified those within. The waters of Loch Lomond (north of Port Glasgow) experienced, about the same time, a partial rise, or agitation, and some persons, crossing in a small boat, were terrified by the sudden rippling of the water. Our elegant spire was injured by the same shock, which made the bell sound, and it was found that it had been pushed considerably off the perpendicular, which may be detected by a stranger on the most cursory glance.

Geological Society of London.

FROM a report of the council to the general meeting, 4th Feb. 1820, it appears that the prosperity which has hitherto attended the exertions of this Society, continues undiminished: the number of the members is still increasing; the expenditure of the last year has fallen within the income; the geological collections have been considerably enlarged; the supply of communications has been constant; and many gratifying proofs have been afforded of the high estimation in which the Society is held both abroad and at home.

Anecdote of Sir Thomas Gresham.

SIR THOMAS GRESHAM, who built the Royal Exchange in London, was the son of a poor woman, who, while he was an infant, abandoned him in a field. By the providence of God, however, the chirping of a grasshopper attracted a boy to the spot where the child lay; and his life was, by this means, preserved. After Sir Thomas had, by unparalleled success as a merchant, risen to the pinnacle of commercial wealth and greatness, he chose a grasshopper for his crest; and becoming, under the patronage of Queen Elizabeth, the founder of the Royal Exchange, his crest was placed on the walls of the building in several parts, and a vane or weather-cock, in the figure of a grasshopper, was fixed on the summit of the tower.

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

CHESHIRE.

(Continued from page 402.)

DUKINFIELD.—That which is now called the Old Chapel, was erected in the year 1705 or 1706; previously to which **MR. SAMUEL ANGLIS**, who had been ejected from a living in the neighbourhood, preached in a barn adjoining to his dwelling house. When the chapel was erected he commenced his labours in it, and continued there till his death, which took place on the 8th Nov. 1713. He was interred in the adjoining burial ground, where a long inscription, in Latin, perpetuates his memory. From this we learn that he was born at Denham, in the county of Essex, on 28th October, 1639; that he was brought up at Westminster School, from whence he removed to Christ Church College, Oxford; and what is of more importance, that he was a faithful minister of Jesus Christ, assiduous evangelical, and distinguished as a public speaker. He continued his ministerial labours till near the time of his decease, in the 75th year of his age. For several years after his death, we are informed, that the gospel continued to be preached; but we are unable to give the names of the successive pastors. The church gradually declined from the orthodox faith into Socinianism, and has now for many years been avowedly Unitarian. The present minister is the **REV. MR. GASKELL**, whose congregation is described to us as respectable.

Dukinfield New Chapel.—The declension of a large part of the congregation in the Old Chapel, from evangelical truth, occasioned the secession of those who maintained the importance of Trinitarian views. In the year 1795 those persons who wished to secure to themselves the advantages of an evangelical ministry, opened a room at *Ashton-under-Lie*, which is separated from Dukinfield by the river Mersey. In this place, for some time, they enjoyed the assistance of several independent ministers, but the supply of preachers failing, the congregation was dispersed, and the members of it were compelled to travel five or seven miles, every Sabbath, to attend the preaching of the gospel. Towards the close of the year 1805, a

MR. MARSH, from London, came to reside at Dukinfield, and soon after consented to preach every Sabbath-evening in a dwelling house. This practice he continued till the place of meeting could no longer contain the congregation. An out-building was obtained and fitted up, sufficient to accommodate one hundred persons. Here a Congregational Church was formed, and the number of hearers still increasing beyond the capacity of the building, a chapel was erected, and opened on the 1st of January, 1807. In this place **Mr. Marsh** accepted the pastoral office over the church, and was ordained in the following May. His continuance, however, among the congregation which he had been the instrument of collecting and establishing, was but brief. At Midsummer, 1808, he removed to a congregation in Cannon-street, Manchester, and subsequently to Charlesworth, in Derbyshire. After the removal of **Mr. Marsh**, the **REV. T. BENNETT**, from Congleton, accepted the pastoral office in this place, and continued his labours for ten years. During his ministry the congregation experienced a considerable increase, and numerous additions were also made to the church. A school has been established, which is in a flourishing state. Upon **Mr. Bennett's** resignation, in 1818, a **MR. DUNKERLEY**, an occasional preacher from Manchester, accepted the invitation of the church, and, we believe, continues his labours to the present time.

GATLEY near STOCKPORT.—About half a century since a few pious persons, who had long been wishing to enjoy in this place the ministry of some evangelical preacher, obtained, on the 26th of July, 1777, the services of the **REV. JEREMIAH PENDLEBURY**, who came from the neighbourhood of Bolton, in Lancashire. He first preached to a small congregation in a room. But upon the increase of the number of his hearers, and the formation of a regular church, the present chapel was erected, and opened in 1779, under pleasing auspices. During the former part of **Mr. Pendlebury's** ministry, his labours were greatly prospered; his congregation was numerous, and much good was done;—but it pleased God to bring

upon him a long and heavy affliction, during the continuance of which his church and congregation greatly declined, and in August, 1788, after much suffering, he was removed to his eternal home. For several years before Mr. Pendlebury's death, his congregation had enjoyed the labours of MR. SAMUEL TURNER, who, in 1788, succeeded him in the pastoral office. His ministry does not appear to have been very prosperous. He died on the 28th of August, 1792, and was almost immediately succeeded by MR. JAMES SMITH, a student from the Academy at Rotherham, Yorkshire. He was ordained in April, 1794, declined the ministry in 1799,—and is since deceased. His successor was MR. J. MACPIERSON, who continued here a very short time, and then removed to Liverpool. Since his departure MR. I. HANDFORTH, who came from the church at Congleton to this place, was ordained 15th of July, 1801. Under his ministry the congregation appeared to prosper for several years; until, by some very unhappy change of sentiment, the congregation greatly decreased, and the church divided. This was the state of things in 1813, when the present minister, MR. THOS. CHESTERS, first came to Gatley. His labours have been acceptable and useful. The church and congregation have experienced a gradual revival. A commodious Sabbath School room has been erected, which is well filled, and the chapel has undergone considerable alterations and repairs.

HALE CHAPEL, near ALTRINGHAM.—The chapel formerly used by the Presbyterian Dissenters in this township, was called *Ringhay Chapel*, being situate in a township of that name. It was originally an Episcopal Chapel, and is now the property of Wilbraham Egerton, Esq. When the estate to which it belonged came into the possession of the CREWE family, the dissenters were either violently excluded, or obliged to retire, in consequence of an Episcopal clergyman being placed in it. Ardently attached, however, to the cause of dissent, and of evangelical truth, they combined their energies, and raised a sum sufficient to defray the expence of erecting the present neat and substantial chapel at Hale. The regulations which they drew up for the government of their society were few and simple: such, indeed, as were truly concordant with the liberal principles of dissent. The chapel was conveyed to trustees, whose number was to be filled up as vacancies occurred. The first minister of whom we have any information was the REV. MR. DEARNLEY, who was ordained at

Knutsford, September 27, 1692; and died about the beginning of June, 1701. He was succeeded by the REV. NICH. WATERHOUSE, who was ordained at Warrington, June 16, 1702. It was during his ministry that the present chapel was erected. He continued to officiate till his death, in 1724, and was succeeded by the REV. RADCLIFF SCHOLEFIELD, who removed from Whitworth, in Lancashire, in 1727. The next minister of whom we have any account is the REV. MR. SIDEBOTTOM, who was followed by the REV. HUGH WORTHINGTON, jun. who was minister about twenty years,—and is said to have been a very powerful and popular preacher. Mr. Worthington was the son of Mr. Worthington, of Dean Row, and cousin to the Rev. Mr. Worthington, of Leicester. After a vacancy of two years, during which the pulpit was supplied by students from Warrington Academy, and principally by Mr. Harrison, the REV. ROBERT HARROP, of Daventry Academy, accepted an invitation, in the year 1769; and after filling for many years the office of pastor, with the respect and affection of his flock, resigned his charge in the year 1816, contrary to the wishes of his friends, and still resides in the neighbourhood. Mr. Harrop was shortly after succeeded by the REV. WILLIAM JEVONS, of Altringham, who preached at this place in conjunction with Allostock; and upon his removal to Walthamstow, as stated in our last number, was succeeded by the REV. CHARLES WALLACE, the present minister at Allostock.

HASLINGTON.—The first attempt to introduce the gospel into this long-neglected village was made by the REV. MR. SILVESTER, in August 1807. The place was at that time remarkable for sabbath-breaking, drinking, and every other species of vice. As no one would open a door for the gospel, the glad tidings were first published in the street, and for a few evenings heard with patience; but it was not to be expected that Satan would tamely surrender a portion of his kingdom without some effort to retain his usurped dominion; accordingly an attempt was made to divert the attention of the congregation by a cock-fight, at the very place where Mr. Silvester was preaching; but it so happened that the cocks refused to show sport, and the attempt wholly failed. Violence was next resorted to. The congregation, and their teacher, being now assailed with stones and other missiles, were for a time dispersed, till Mr. Silvester succeeded in renting a cottage in the village, which was forthwith registered, and opened by

the Rev. Job Wilson, on the 23d of November, 1807. In the same mean edifice—a mud-walled, and thatched cottage—which was registered for the preaching of the gospel, a Sabbath School was opened for the ragged and disorderly children of the village. These we are happy to say were soon placed under the superintendence of some of the very persons who had been most active leaders in the riots, but whose characters had undergone a most remarkable and pleasing change. The cottage was soon found too small for this humble, but happy, congregation, and a small portion of freehold land was, therefore, purchased, on which a neat place of worship, measuring 36 feet by 24, has since been erected, at an expense of £353. upwards of two thirds of which have been defrayed by a liberal subscription made in the town and neighbourhood. The new meeting-house was opened in April 1813, and a congregational church consisting of 23 members has been formed. The truth appears at present to prosper greatly, and the work of God in this village is viewed with reverence and joy by all its friends.

HATHERLOW.—The Rev. JOHN JONES, one of those illustrious Worthies, who sacrificed their parochial cures, and the comforts of this life, for conscience' sake, after being ejected from the neighbouring parish church of Marple, preached the Gospel privately in this place. Calamy gives the following interesting account of this excellent man.

“He was born in Wales. He officiated for some time in his younger years at Tarperly Church, in the way of the Church of England; but being afterwards dissatisfied with it, he was invited by two pious gentlewomen, Mrs. Jane and Mrs. Mary Done, to reside with them at Utkinton-hall, in the capacity of a Chaplain. Upon their removal from thence to Harden, on the other side of the county, he went with them: and being earnestly importuned by the inhabitants of the township of Marple, to labour fixedly among them in their chapel, he accepted the invitation, lived in the neighbourhood, preached every Lord's-day, catechized the younger sort in public, administered the two sacraments, and brought several, that had been guilty of scandalous enormities, publicly to acknowledge their faults, and profess their repentance; and he had a vast auditory, and his ministerial endeavours were attended with great success. After some years thus spent, he was forced to desist from preaching there, even before the Restoration; and yet I know not what place to put his name to better

than Marple. He afterwards made several removals to chapels in that neighbourhood, and though he was always content with a mean allowance from his people, and given to hospitality, and bountiful to the needy, yet his estate did manifestly increase. The last chapel he laboured at was Mellor, in the borders of Derbyshire, out of which he, in the year 1660, was unkindly excluded by some leading gentlemen, upon a groundless pretence of his being not well affected to kingly government. In following years he preached privately in his own house, which he enlarged, for the better convenience of those that were inclined to attend his ministry there: and he met with much opposition, and received no little damage from his enemies, upon the account of his nonconformity. He was seized and imprisoned for some time in Chester, and his house was rifled under the pretence of seeking for arms, and some goods were actually taken away, though he had not acted against the King, or been guilty of any disloyalty. Being called to preach at Manchester, on the Lord's-day, he was suddenly taken with a pain in his bowels, and a continual vomiting, and was not, without difficulty, brought to his own house. He gave serious advice to his friends and visitors, as his acute pains would allow him, and finished his course in Aug. 1671, in the 72d year of his age.

“He had a considerable share of learning and ministerial abilities. He, in his last will, demised the sum of £8. per annum, out of the profit of his lands in Marple, for the maintenance of two poor boys, of Tarperly Town (to be chosen by the overseers of the poor for the time being) three years at school: ordering that the same sum should, in the fourth year, be employed towards the procuring them some suitable trades; and that this sum should be appropriated to these uses for ever, if his son died without lawful issue.

“He was an affectionate preacher, and a zealous promoter of family worship. He would pray admirably upon special occasions. He was a great opposer of Quakerism, and undertook, with some other worthy ministers in those parts, to dispute with them publicly, and did so, before vast multitudes of people: the dispute was managed closely and calmly, and had good effects. He was a bold reprover of sin, though in case of some offenders, he could easily foresee what, he experienced afterwards, that it would turn to his outward prejudice.

“He was of the Congregational persuasion, but of a Catholic spirit, and for holding communion with all that

agreed in the main points of Christianity, though they had different sentiments about lesser matters. He told some of his friends, that were for separating from their brethren, that were not altogether of their principles and way. That for his part he would be one, with every one, that was one with Christ."

He continued his labours privately, as he had opportunity, till his death. His son, the REV. GAMALIEL JONES, who pursued his academical studies, under Mr. Frankland, settled as his father's successor. He preached in a small ancient structure, called Chadkirk Chapel, from its having been consecrated to St. Chad. This chapel being probably found inconvenient, was abandoned, and after being used for several years as a shed for cattle, was repaired in 1747, by a clergyman of the name of Wild, who obtained Queen Anne's bounty, and officiated in it many years, and it is still used as an episcopal chapel, under Stockport Church. In the year 1703, a piece of land was conveyed to Mr. Jones; and the following year the present chapel at Hatherlow, of the dimensions of 60 feet by 29 feet, was erected, chiefly, if not solely, at Mr. Jones's expense. Mr. Jones died in 1717, and was succeeded by his son, the REV. JOHN JONES, who had also studied under Mr. Frankland, and whose labours were continued for a period of upwards of forty years. He died in 1762, and his remains were interred in Marple Church Yard, in the same grave in which those of his father and grand-father had been deposited; but which, we are informed, has been lately disposed of to another family, and the stone which contained the only remaining memorials of these excellent and pious ministers removed, and another substituted in its place. Mr. J. Jones was succeeded by the REV. CHARLES STEPLEY, a native of this vicinity, who entered upon the pastoral charge in the middle of the year 1763. Mr. Stepley was much esteemed by his people, but his labours, among them, though useful, were of short duration; he died Dec. 7, 1769, at the age of 32, and was buried at Chadkirk. He was followed by the REV. JAMES BURGESS, who has been settled at Whitworth. Mr. Burgess commenced his labours at Hatherlow, in the spring of 1770.—

Under his ministry the congregation continued to increase. In about six years, however, he resigned his charge, and returned to Whitworth, where he soon after died. His successor was the REV. GEORGE BOOTH, from Tintwistle. He commenced his labours at Hatherlow in 1777, and continued several years in the pastoral office. In 1783, at the request of his church and congregation, he resigned his office, and never afterwards settled with any other people. He continued to reside in the neighbourhood till his death.

In the year 1786, the REV. JOHN MELDRUM, of Brighouse, Yorkshire, accepted the invitation of the church in this place, and during the early part of his ministry was happy and successful. But at length entering into business, he became embarrassed in his circumstances, and was declared insolvent. The influence of his failure was soon visible on his congregation. Prejudices were raised against his ministry, and many of his hearers forsook him. He continued, however, in the pastoral office till the year 1814, a period of twenty-eight years, when he died, and was buried in the ground belonging to the meeting-house. At his decease the church consisted of only five members and a very few hearers. In June 1815 Mr. J. POTTER, then a student in the academy at Rotherham, was invited to accept the pastoral office. To this request he acceded, upon condition that the congregation would allow him to finish his preparatory studies at the academy. During this interval, which was more than a year and a half, the pulpit was occupied by preachers from the neighbouring churches. In the spring of 1817 Mr. Potter took up his residence in this place, but suddenly and very unexpectedly declined his office, in the latter end of the year 1818, and removed to Henley, in Yorkshire. After his departure, a unanimous invitation was given to the REV. J. BENNETT, of Dukinfield, who entered upon his labours at Hatherlow on the 1st of January, 1819. Since that period the congregation has increased, and Mr. Bennett's ministry is successful. A flourishing Sunday School is attached to this place, and the cause of the Gospel appears to be prosperous.

(To be continued.)

II. MISCELLANEOUS.

Homerton Academy.

THE annual meetings connected with this Institution, took place on the 20th, 21st, and 22d of June, and were numerously and respectfully attended.

On Tuesday evening, the 20th, the Patrons and Subscribers met at the King's Head in the Poultry, to transact the business of the Society; Joseph Stonard, Esq. in the Chair. On Wednesday morning, at half-past eight, the

annual breakfast for ministers educated at this Seminary, and other ministers friendly to the Institution, took place at the King's Head; Rev. John Jennings in the chair. At eleven, on the same morning, a very appropriate and impressive sermon was preached at the meeting house in New Broad Street, by the Rev. Dr. Collyer; and in the evening of the same day, at the same place, two of the senior students delivered public orations. The public examination of the students was holden at the Academy, on Thursday, when Dr. Collyer presided. This examination was confined to the Academical Students; as it had been thought that the classical part of the examination, which on former occasions had been conducted publicly, would be more advantageously performed in private, by a sub-committee. The subjects, which the public examination comprised, were Astronomy, Logic, Rhetoric, Civil, and Ecclesiastical History, and Theology. The result of this examination was highly satisfactory to the friends of the Institution who witnessed it. The sub-committee appointed to examine the classical proficiency of the students, were, the Rev. Dr. Winter, and the Rev. Jas. Robertson of Stretton, who performed this service on Tuesday at the Academy. The following extract is made from the report, presented by these gentlemen to the public meeting on Thursday. "*The fourth class* have read during the last session, the first and second books of Justin, and the first and second books of the *Æneid*; a portion of each of these works was selected for reading, and questions were proposed to try their knowledge of Syntax and Prosody. It is but just to the greater number of this class, to remark, that we should have been more gratified, if one or two occasions of exception, from the commendation which we accord to the class had not presented themselves to us. Of the *third class*, whose course of reading, during the past session, included the *Bucolics* of Virgil, the third and fourth books of the *Æneid*, and the whole of the *Collectanea Græca Minora*, we are happy to report most favourably. The passages which were chosen by us, from these books, were read by them in a manner that sufficiently proved the diligence and success with which this class had prosecuted their classical studies. The *second class* have read during the session, the first, second, and third books of Virgil's *Georgics*; the third and fourth books of the *Odes* of Horace; the second and third books of the *Iliad*, the first book of the *Odyssey*, and the first twenty chapters of Genesis in the Hebrew Bible. The *first class* have read during the session,

Cicero de Oratore, lib. 1, the *Œdipus Tyrannus* of Sophocles, and the first twenty-five chapters of Isaiah, in Hebrew; in which works respectively they were examined by us greatly to our satisfaction. We feel that we should not be acquitting ourselves of the obligations of our office, as examiners, if we did not report the first and second classes as having made most respectable proficiency in the studies which they have been pursuing. Nearly five hours were successively and closely taken up with this examination. The students had not the least knowledge of the portions of the respective books that would be read, as they were selected by us without previous communication with either tutor or students."

It appears from the brief statement now presented to the public, that it is the object of this Institution, to impart to the students under its patronage, a liberal, learned, and accurate education. While it utterly disclaims every wish to depreciate the benevolent labours of other institutions, it may without arrogance, hope for that public and extended support, to which its past services, its present exertions, and the deficient condition of its revenues justly entitle it. For a century past, it has supplied a continued succession of well-informed, pious, and zealous ministers to the Churches of Christ; many of whom are still ardently and successfully engaged in promoting the great interests of the kingdom of God among men. It has at present twenty students under its care; and it is hoped that no mistaken conception of the amount of its funds, will be allowed to intercept the operations of public beneficence in its favour, when it is stated, that the expenditure of the last year, exceeded its receipts by nearly three hundred pounds.

Hoxton Academy.

On Tuesday, July 4, the Annual Examination of the Students was conducted in the presence of a considerable number of Ministers, among whom were Dr. Manuel of the Scots church, London Wall, and the Rev. J. Beunett, of Rotherham.

In the *Greek and Latin Classics*, the first class were examined in Sophocles and Tacitus: the second class in Homer and Livy: the third class in Lucian and Horace: the fourth class in Cicero.

In the *Scriptures of the Old Testament*, the first class were examined in the Chaldee of Daniel; the second class in Isaiah.

In *Theology*, the first class gave specimens of composition on subjects pre-

scribed, and replied to questions proposed by the examiners: the second class passed a similar examination on earlier parts of the course; and produced essays on subjects of Biblical Criticism.

The Students of the third class were examined in part of the third book of *Euclid*, and replied to a variety of questions on different branches of *Mental Philosophy*. They also read essays on some philosophical subjects.

The Students of the fourth class were examined by a series of questions on the *Philosophy of Rhetoric*. In order to render the examination more complete and extensive, the Ministers present separated into two divisions, so as to conduct the examination in two different departments at the same time. They expressed, as the result, the most entire satisfaction with the specimens given of the proficiency of the Students, in the various branches of their literary and scientific pursuits.

On Wednesday evening, three of the senior Students delivered short discourses at the chapel: Mr. Griffin, on the Personality of the Holy Spirit: Mr. Low, on the Calling of Nathanael: Mr. Davies, on the Progress of Christianity in the Apostolic Age, an Argument of its Divine Origin.

On Thursday evening, the Annual Meeting of Subscribers was held at the City of London Tavern, Thos. Wilson, Esq. in the Chair. From the report made, it appears, that ten Students have been introduced into important stations of Ministerial activity during the past year, of whom six occupy new stations, where chapels are erected: Mr. J. A. Coombs is settled at Salford, contiguous to Manchester; Mr. H. B. Jeula, East Lane, Greenwich; Mr. B. Byron, Lincoln; Mr. W. Snell, Bushey, Herts.; Mr. T. Haynes, Boston, Lincolnshire; Mr. J. Monro, Long Sutton, ditto; Mr. J. Sibree, Vicar Lane, Coventry; Mr. W. H. Cooper, Dublin; Mr. H. Welsford, Tewksbury, Gloucestershire; Mr. M. Jeula, Spalding, Lincolnshire.

The report stated, that twelve young men were to enter on probation after the recess, when the number of Students is expected to be forty. The report represented the income of the Institution, as greatly below its expenditure, so as to occasion the necessity of applying to the exigencies of the year, about £600. arising from bequests. It is hoped, that the zeal of Ministers, and the liberality of Christians, will not permit such a necessity again to occur.

Hoxton Association.

On Tuesday evening, July 4th, a dis-

course was delivered before the Ministers of the Association at Hoxton chapel, by the Rev. H. F. Burder, on the best means of reviving churches, which are in a declining state. The Ministers united in a unanimous request, for the publication of the discourse.

On the following morning, the Ministers breakfasted together at the City of London Tavern; after which, an essay, displaying considerable research, was read by the Rev. Jos. Turnbull, entitled, "A Comparison of the Presbyterian and Independent Forms of Church Government, and the possibility of selecting from both a system conformable to the Scriptures." It was followed by an interesting and animated discussion, in which the leading principles of congregational churches were strongly maintained, together with the desirableness of promoting a greater degree of union and co-operation, so as to secure all the advantages, without any of the disadvantages, of the Presbyterian system.

Bill for "The General Education of the Poor."

(To the Editors.)

THE applications transmitted to us as Secretaries to "The Protestant Society for the Protection of Religious Liberty," from all parts of the country, respecting the Bill announced to Parliament "For the Education of the Poor," whilst they gratify the Committee, and afford us encouragement, are too numerous to receive individual replies.

For the Committee of that Institution, we therefore request you to state in your publication, that they had anticipated the difficulties of the measure before it was publicly explained, and that they were prepared vigilantly to observe that explanation, and carefully, but candidly, to examine the development of the design. To the Committee it has appeared to originate in imperfect information, and to be one of the most needless and objectionable measures that has been recently submitted to Parliament. Its final adoption the Committee would greatly deplore, and will be impelled by public duty strenuously to oppose. Nor will they be daunted in that opposition by the knowledge that the measure may have eloquent, powerful, and hierarchial support: since numerous communications already indicate that their opposition will be assisted by Dissenters and Methodists of every denomination — by Quakers, Catholics, and Jews, and by pious and liberal Members of the Established Church, who disapprove of Sacramental Tests, of the further union of the Church and the State, and of the additional intermingling of clerical

functions with civil duties and secular affairs.

But, as the measure is postponed for six months—as no further proceedings can occur until another Session of Parliament—as any Bill then introduced must be deliberately discussed—and as the plan may then be greatly modified and improved. The Committee deem it respectful to the benevolent proposer of the measure, as well as obviously expedient, to abstain from any immediate and public opposition to the plan.

Yet they assure their friends that their vigilance will not abate, and that they will invite their assistance when danger is imminent, and whenever combined and general efforts may be required and can avail. At that season, they have been taught by experience to believe that all the numerous congregations connected with their Society, and all the friends of liberal education and religious freedom, though habitually lovers of peace, roused by their call and impelled by principle and duty, will instantly awake, and they hope that their prompt, universal, temperate, but firm and zealous co-operation, will induce the Parliament, the Administration, and even the most determined advocates of the measure, to treat their disapprobation with the respect which their numbers, their property, their intelligence, and especially their moral and religious character will well deserve.

Great, however, will be the satisfaction of the Committee, if intermediate representations and private labours shall prevent the necessity of such public exertions, and of that pleasure we shall cordially and joyfully partake, and remain,

Your devoted faithful servants,

THOMAS PELLATT,
JOHN WILKS.

Continental Society.

WE have just received the Second Report of this Society, from which it appears, that its agents have exercised their ministry, not so much in great cities, as in smaller towns, and their contiguous villages. Hence considerable efforts have been made to promulgate the truth in some places about Valenciennes, Rouen, Piedmont, Paris, Strasburgh, Geneva, Basle, and the Netherlands. With persons situated near these parts, the Committee hold regular and constant communications, and the accounts received are highly encouraging. The distribution of the Scriptures through the various departments of France, has arrested the attention of the Catholic and Pro-

testant population; and though those who belong to the former communion have been intimidated by the priests, and those of the latter attacked by the emissaries of error, there is abundant reason to hope that a spirit of inquiry is roused—that the work of the Lord is begun, and that it must go on till it be permanently established, and the effects thereof become manifest to all men. There are about fourteen agents, whose travels and exertions round the several villages where they reside, have been productive of much good. These men, all of them ordained ministers, have evinced a spirit similar to that of the Apostles. They have earnestly contended for the truth—they have practised that self-denial, which becomes the disinterested Missionary—they have preached the gospel with simplicity—they have commended themselves to every man's conscience, and, their works have been owned of God. The Committee have also granted £20. for one year, to enable an approved minister, who is recognized by the constituted authorities in the Netherlands, where he resides, to make journeys to seven or eight villages round, in order that he may procure the hire of rooms, and other suitable places, in which to meet the people who are disposed to hear. They are, he says, hungering for the bread of life. The Committee have not been unmindful of the distribution of the Scriptures. A friend of the Society has granted £100. for the purchase of French Testaments. In consequence of which 3000 copies have been procured, which are now in the course of circulation. That friend has engaged to give the sum in each of the two following years, and has very recently promised another £100. for the same purpose for the current year. Another friend has contributed 300 French Testaments for gratuitous distribution: a fourth, 400; and a fifth, 600 copies for a similar object.

An Auxiliary Society has lately been formed at Frankfurt, under the superintendence of —, and another at Berne, under the direction of —. It has now connexion with Russia, the Netherlands, France, Switzerland, Germany, Italy, and Spain. In those several countries the Committee are aiming to plant the standard of the cross.

Home Missionary Society.

WE understand that the first Anniversary of the Home Missionary Society will be held in London, on Wednesday, the 9th of August; on which occasion

the Rev. W. Jay, of Bath, will preach in the morning, at the Meeting House, in Salter's Hall Court, Cannon Street, and the Rev. J. Clayton, jun. of London, will preach in the evening, at the Scot's Church, Swallow Street, Piccadilly. After each sermon a collection will be made for the benefit of the Institution.

Welch Sailors.

THE Cambrian Ship-Masters in the London Trade having found the inconvenience of not having a suitable place of worship in London for Sailors, who, having been brought up in villages in Wales, understand no other language than their own, have associated for the purpose of affording accommodation by the grant of their ships' holds at such time as they may be free from cargo, if there can then be also obtained a minister, to have preaching in Welch. Thus ships will be had in the Thames in succession, and a congregation of sometimes more than 200 sailors will be collected for the worship of God on his holy day. This is a measure of very great importance, as the boys in the Welch villages are generally trained in respect for religious duties, and especially to the observance of the Sabbath. The preaching on board ship has, beside this, the effect of domesticating religion, and rendering it more familiar for sea practice than if public religion, when in harbour, were confined to churches on shore. It is proposed, that each ship, whose master shall be of the association, shall have a box to receive what either master or man may please to put in, weekly, for the purpose of purchasing religious tracts, to be distributed amongst the crews who might attend public worship in the ships on the river Thames. The projectors of this scheme advert to the stimulating example set by their English brethren by the Port of London Society and the Beth-El Union Seaman's Society, and they close their notice with this humble observation, "We know that much good has been done by the Beth-El Union, and who knows but that the Almighty may prosper also this, our humble endeavour?" To this we add, and may this work of the Lord prosper in their hands, and be permanently established.

General Assembly of the Church of Scotland.

THE Annual Meeting of the General Assembly was held on the 18th of May and several following days, when much important business came forward. After disposing of some minor questions,

the attention of the assembly was called to the late order of the King in Council, relative to the omission of the Queen's name in the prayers of the Church of Scotland. The Rev. A. Thompson, after a short address, submitted the following resolution to the Assembly:—

"That it be declared by the General Assembly, that no civil authority can constitutionally prescribe either forms or heads of prayer to the ministers of this church, and that the orders in Council, which have been issued from time to time, respecting prayers for the Royal Family, are inconsistent with the rights and privileges secured by law to our ecclesiastical establishment; but that, as these orders appear to have originated in mistake, or inadvertency, and not in any intention to interfere with our modes of worship, the General Assembly do not consider it to be necessary to proceed farther in this matter at present. And the General Assembly embrace this opportunity of declaring the cordial and steady attachment of the church of Scotland to their most gracious Sovereign, and to all the Royal Family; and of farther expressing their unqualified confidence, that, actuated by the same principles of loyalty and religion, which have hitherto guided them, her ministers and preachers will never cease to offer up, along with their people, their fervent supplications to Almighty God in behalf of a family to whom, under Providence, we are indebted for so many distinguished blessings, both sacred and civil."

After a long discussion, in which the right of the civil magistrate to enforce its commands on the ministers of the church, to worship *agreeably to the word of God*, was maintained, on the authority of the Book Discipline, which is a part of the constitutional law of the church of Scotland, and after the production of a variety of precedents in favour of the orders in Council, by the law officers and others, Mr. Thompson's motion was lost, and one, by the Lord Justice Clerk, conveying an opinion on the orders in Council, totally the reverse of Mr. Thompson's, was carried by 126 against 53.—In a subsequent stage of the Assembly's proceedings, their attention was called to certain calumnious passages, relating to the proceedings of a former Assembly, which had appeared in the *Edinburgh Christian Instructor*. The overture was introduced by Dr. Bryce, of Calcutta, and led to a very long, and (in our opinion) very disgraceful altercation; the issue of which was the passing of a motion, declaring the language of the *Edinburgh Christian Instructor* to be

highly offensive and calumnious, and empowering their Procurator to take such legal steps as are expedient for correcting the present offence, and preventing the repetition of similar offences against the honour and dignity of the Assembly. The opinion thus expressed by the General Assembly of the church to which the Editor of the work in question is attached, will remind many of our readers of the unchristian and ungentlemanly treatment which we ourselves, in common with many others, have received from certain writers in that work, and from the editor himself. If similar lessons upon the rancour of his spirit, and the scurrility of his language had not often been addressed to him, without effect, from many most respectable individuals, and, as we are informed, even from legal authorities, there would be a fair hope of the present severe and mortifying measure working some reformation. But from the inveteracy of his habits, and his unfortunate native propensity to vulgarity and abuse, we fear that even the censures of the General Assembly will fail to repress, and probably may only serve to exacerbate both his spirit and his language. At all events, he has now attained a fatal pre-eminence in the qualities least worthy of the name of Christian; and whether he shall still continue, from month to month, to outrage christian feeling, and violate the decorum of society, must depend entirely upon the prevalence of a love of scandal and scurrility.

Calcutta School Society.

On Saturday, the 29th of January, was held at the Town Hall the first Annual General Meeting of the Calcutta School Society, the Honourable Chief Justice in the chair. The following abstract exhibits, in a condensed form, the number of indigenous schools and of children educating in them, within the precincts of Calcutta; and the number entirely, or partially connected with the Society, at the date of the last examination in the beginning of January, 1820.

Total number of indigenous schools in Calcutta 181, containing 4146 children.

Of which were examined, in January last, 64 schools, containing 2661 scholars.

Received books, but did not give in examination 22 schools, containing 46 children.

Entirely unconnected with the Society 82 schools, containing 1021 scholars.

A total of pupils, so inconsiderable

in a native population, of not less than 750,000 souls, is an important fact in the moral statistics of this metropolis, and may well excite surprise; but the data have been carefully ascertained. Among the circumstances which principally account for it, may be mentioned the amazing number of adult sojourners, whose families remain in the villages, and the consequent low proportion of children. This, with other facts, may serve to shew the importance of promoting adult education in this metropolis of India, an object which it is thought the Society will vigorously pursue in this, its second year.

There are new many engines at work, and numerous institutions, established for the intellectual and moral improvement of the vast population of British Asia. All will have their use; all deserve support. Perhaps the sympathetic mind will dwell with peculiar pleasure on those which may be denominated European natives, as existing by the support, and under the management, of natives as well as Europeans. This organization is found successfully to call on the former to give the aid of their contributions, their co-operation, and their gratuitous labour. The value of this aid sufficiently appears from the first and second Reports of the Calcutta School Book Society, already published, but will derive additional confirmation from the first Report of the Calcutta School Society, shortly expected from the press. It is to be observed, however, with reference to the connection thus established between the natives and those who desire their improvement, we are not to limit our view to what can be stated in figures, and estimated in amount; the quantity of money and of labour. If we would know and feel the genuine importance of these associations, and of the *mechanism*, as distinguished from their operations nakedly considered, we must take into the account that drawing of affections, that gradual approximation of ideas, which are the infallible consequence of the union.

Sabbath School Union for Scotland.

On Tuesday the 30th of May, was held the Fourth Anniversary of this Society, in the Assembly Room, George-street, Edinburgh, Sir G. Way in the chair. It appears by the Report that there has been an accession to the Union, during the past year of 112 schools, attended by 6630 scholars; which increases the total number of schools, now in union with the Society, to 673, containing 44,560 children receiving the blessing of religious instruction.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices (Post paid) suited to this Department of the CONGREGATIONAL MAGAZINE.

WORKS PREPARING FOR THE PRESS.

Mr. James Rusher, of Reading, has at press a Catalogue of his stock of Books, which is said to be very extensive in the various classes of Theology and general Literature.

In the press, the History of the Life and Sufferings of the Rev. Dr. John Wiolif; by the Rev. J. Lewis.

The Rev. T. Jebb is preparing a work on Sacred Literature; comprising a Review of the principles laid down in the Prelections and Isaiah of Bp. Lowth; and an application of those principles to the illustration of the New Testament.

In the press, a new edition of the Rev. W. Jones's Lectures on the Figurative Language of the Scriptures, in 1 vol. 8vo.

Mrs. Graham is printing an Account of a Residence of three Months in the mountainous Country east of Rome, with engravings, &c.

Dr. Thompson is printing a new edition of his System of Chemistry; and is preparing a Work on the Practice of Chemistry.

WORKS RECENTLY PUBLISHED.

The Religious Instruction of Children and Youth recommended to Christian Parents, by R. M. Miller. 12mo. 3s. 6d.

A Series of connected Lectures on the Holy Bible, illustrative and confirmatory of its character as an Economy of Religion, instituted and revealed by God for Man. By the Rev. Thomas Gilbert, of Dublin. 8s.

The Sovereignty and Efficacy of Grace exemplified, in the dying Experience of Mrs. S., late of Foxearth, Essex. By D. Ford. 9d.

A new edition of the Rev. John Howe's Tract, entitled, Humble Requests to

Churchmen and Dissenters, touching their temper and behaviour towards each other, relating to their different Forms of Worship. 6d.

Pure Religion recommended as the only way to Happiness; or, dangerous prevailing Errors exposed, &c. In a Series of Dialogues, by J. Thornton. 12mo. 5s.

An Essay on the Origin and Purity of the Primitive Church of the British Isles, and its Independence upon the Church of Rome. By the Rev. W. Hales, D.D. 8vo. 16s. bds.

Select Discourses, by the Rev. John Smith, B. A. of Cambridge. A new edit. abridged, by the Rev. John King, A.M. of Queen's College, Cambridge, in 1 vol. 12mo. 3s. 6d.

The First Day in Heaven, a Fragment. 12mo.

The 3d and 4th volumes of the Rev. R. Stevenson's Scripture Portraits. 10s.

Hymns on various Passages of Scripture, by Thomas Kelly. 5th edition. 5s.

Travels in Sicily, Greece, and Albania; by the Rev. T. S. Hughes, Fellow of Emanuel College, Cambridge; in 2 vols. 4to. price £5. 5s.

Johnson's Noctes Nottinghamicæ; or, Cursory Objections against the Syntax of the Common Grammar, in order to obtain a better. 8vo. 9s.

The Journal of a short Captivity in Dahomey, in Africa, with some Account of the Manners and Customs of that Nation. By John McLeod, M. D. 5s. 6d.

The Christian and Civil Economy of large Towns; by Thos. Chalmers, D. D. No. 4. 1s.

A new edition of the Rev. Robert Hall's Help to Zion's Travellers. 18mo. 3s. 6d.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have this month been received from the Rev. G. Payne.—H. F. Burder.—J. Thornton.—W. Orme.—W. Scott.—J. Blackburn.—J. Thomas.—E. A. Dunn.—Job Wilson.

Also from J. R. U.—E. H. Marten.—W. Ellerby.—Volens.—J. Gibson.—J. Conder.—T. Conder.—J. Millar.—Pellatt and Wilks.—R. S.—B. J. Holdsworth.—A. T.—Moses.—Incognitus.—Theologus.—R. H.—Madrass.—J. Orchard.—J. A. Haldane.

A. Z. is informed that we wish to take some brief notice of the subject of his note.

Opening of the new Meeting-house in Carr's Lane, Birmingham.—This spacious edifice is to be opened for divine worship on Wednesday the 30th of August; when Mr. Bennett, of Rotherham, and Mr. Fletcher, of Blackburn, are expected to preach.